

Richard Cromwell
his Book
Bought in the year
of 1731



O F
Christian Communion,

To be kept on

In the Unity of *Christs Church*, and among
the *Professors of Truth and Holiness.*

A N D

Of the Obligations, both of *Faithful Pa-
stors*, to Administer Orthodox and Holy
Offices; and of Faithful People, to
Communicate in the same.

Fitted for Persecuted, or Divided, or cor-
rupt *States of Churches*; when they are
either born down by Secular Persecu-
tions, or broken with *Schisms*, or Defi-
led with *Sinful Offices and Ministrations.*

In three parts.

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THE PREFACE.

Reader,

TIS a sad thing, when any Kingdoms are divided about the Payment of their *Allegiance* and *Civil Duties*, which must needs bereave vast Numbers of the Innocence, and more of the Comforts and Quietness of Humane Life. But it is still worse, when this grows into a Division of Churches, and Breach of Religious Communions. For, besides that Religion is the chief of all things which can concern us, and whereon we must Build all our Hopes of Good in another Life: Religious Exercises and Assemblies, should be the properest Cordial to Revive our Spirits, and the best and surest Refuge for us to flee unto, in the greatest civil Distractions. But such Division of Churches and Communions, unsettles and distracts the Hearts of Good and Pious People about this; and makes them at a Loss, where to serve God, and say their Prayers. And this must put all, who pretend to seriousness, or a Religious Spirit, on shewing Compassion; and some, on endeavouring Relief, and on reaching out such things, as may direct and be of use to them, in a Safe and Conscionable Guidance of their Steps, at such times.

And this is the Design of this Treatise. Wherein my Business is not at all to Dispute the particular Titles to any Crowns, or to examine the Claims of the several Pretenders to them. In that, I leave every Honest Mind to other ways of Informing and Satisfying themselves, and of forming such judgments thereof, as Truth and Justice shall happen to require in their particular Case. But when by those Ways, they are come to be resolved therein, I endeavour to shew them what things lie most upon Conscience, either their Pastors, or their own, as to Church Ministrations; and what way they are to take about Religious Offices and Communion, on such unhappy Divisions.

These Matters I Treat of, not as they are State Points, like one who seeks only to be a Stickler in Civil Differences; or to help those, who, on such Breaches, Study only to make a Bustle in State Parties. But as they are Matters of Religion, and concern all, who would keep in the Favour of God, and in the right Way to Heaven. For my Design and Study all along, is to shew how they, who desire nothing more than to save their immortal Souls, may keep free from Guilt and Eternal Danger in these particulars: My great Care for them, and for my self in these Matters, being how we may truly and acceptably Serve God, more than any Temporal Interest, or the Cause of any Persons, or Parties in this World. And this I offer to the Conscientious, who prefer Religion be-

The Preface.

fore Worldly Ends, and Eternity before this Life: And who in these Differences, are Willing and Desirous to take the sure Way to Future Peace, and Everlasting Bliss, however the same may expose them here, to Worldly Difficulties, Uncomfortableness, and Persecutions.

As for the Ways and Practices here spoken off, I have given warning of their Guilt and Danger with plainness. And this is necessary in all good Christians, especially in Ministers, who are *† not to call Evil Good*, or to give soft Names to ill things, and to palliate Unrighteousness instead of exposing and exploding it: which were to take part with Wickedness, and to *† set few Pillows* for the Bolstring up of Sinners.

† If. 5. 20. I am sensible what need there is of Charity and Candor at all times, especially on the Bursting out of Differences. And how indispensable Christian Duties these are, not only in Men at Ease, but in Confessors and Sufferers for Righteousness towards their Persecutors. *† Ezck. 13. 28, 29.* *If I keep not Charity, though I give my Body to be Burned*, and Suffer Martyrdom, *it profiteth me nothing*, 1 Cor. 13. 13. And when we see Men inapparently Wicked and Ungodly Ways, or Unrighteous Things done; 'tis the part of this Charity and Candor, to shew Favour and easiness in Judging of the Dispositions of Mind wherewith they do them. Ascribing them, so far as it can find any reasonable Colour or Pretence thereof, to the most excusable Principles. As to their being Mislead by the plausible Arguings of Deceivers, or to an Error of their Judgments; rather than to their acting all the while against their own Belief and Convictions: And to their being over-awed by Fear of Princes, or of Popular Violence; or being Forced by Worldly Wants, and Necessities; rather than to their doing the same willingly and of themselves, or out of Malice. As our Blessed Lord, whilst he hung upon the Cross, most Candidly imputes the Wickedness of his Crucifiers, to their Ignorance: *Father forgive them, for they know not what they do*, Luke 23. 34. It is also the Part thereof, freely to encourage; and Friendly to desire, and endeavour their Return; rejoicing to have them see their Folly, rather than to see them suffer for it: And, without Upbraiding them with the Remembrance of former Errors, Amicably to Welcome, and carry on the Change, when, through the Blessing and Grace of God, they are wrought upon by whatever Methods of Providence, and begin to come to themselves.

But whilst it is so Favourable, in judging of the inward Dispositions of the Persons; 'tis no Part of this Charity and Candor, either to think or to speak Favourably, of the Ungodly or Unrighteous things themselves, which are set up, or driven on at such Times. The unlawful Practices themselves, it censures with Justice, being a Charity, that is Pure and Pious, and that is careful for God, and for the Duties of an Holy Religion, in the First Place. Out of Love to God and Religion, it cannot Favour Vices, or foster and take part with any Sin. Yea, and out of Love to Men, it cannot speak softly of destructive Courses, or represent any ungodly

The Preface.

Ways or Things, as less Dishonourable and Offensive to God, or as less Dangerous to Souls, than in the End they will find them. So that, they are mightily Mistaken, who think it any Part of true Christian Charity and Candor, to befriend ungodly Practices, or to mince and soften unlawful and unrighteous Things; which were to conspire with Sin and Wickedness against God and Religion, and to betray the Souls of Men, instead of befriending them.

I am also sincerely and conscientiously studious of Peace: and to keep Men irreprovable in that, is one intent, though not the only one, of these Papers. And before open Breaches are made, the Love of Peace will spend it self in endeavours to prevent them. But if they are made already, as they are to a great Sight, when the Espousers of ill things have proceeded to set up *Antichrists*, which divide Church Societies; till by pouring in Oil they can be Closed and Closed again, one chief Business left then for the Love of Peace and Union, is to see that Peace and Unity be kept with the Right Side. And this I have here endeavour'd to assist the Children of Peace in, the best I can. For it would be a fatal Mistake indeed, to have the very Love and Desire of Peace abused to the Maintenance of Dividers, and to see well-meaning Men, whilst at such Times they are designedly Labouring to avoid *Schisms*, to run Headlong into them. As they must do, if they mistake their Side, wherewith this Peace and Unity is to be kept; and, instead of the true Body, take part with the Seditious, and join themselves to those Members who are broken off, on such Divisions.

Besides, the Peace and Union, which we are to seek in this World, must be such as may give us Peace at the last. It is not being at Peace in such Ways, as will fill our Souls, in the End with Eternal Horrors. And therefore it is not to be sought by our Violation of any Parts of Righteousness, nor by our consenting or giving way to the Suppression thereof, or letting fall our Zeal for the same. So that we must not seek to compass it, by Neutrality and Luke-warmness for Gods Holy Commandments. And much less by Treachery, in giving up them, and the Souls of Men, whose Eternal Weal depends upon the Observance thereof, as the Purchase of eternal Unity with any Society. When Worldly Peace can no longer be kept together with Righteousness, it is no Peace for Christians; or for Men, who would prefer the Peace of God, and of their own Conscience, before any false & forced Shows of Peace & Unity with any other Persons.

And these Endeavours, to direct Men, whose Care is to keep Peace and Unity with any Societies, how they may keep them with the Right Side; when they are broken into Parties; and in such things, and by such Compliances, as will not intercept their Future Comforts: Methinks, should be acceptable to all sincere Lovers thereof, who would be directed how they may wisely pursue what they love, and not miss of their own Desires, and would fix at last on such a Peace and Union, as will not Deceive them, or End in Ruine.

The Preface.

In treating of these Matters, I endeavour to clear and confirm what I offer thereupon, by the Authority of the Sacred Scriptures, and from the Reason and Nature of the things Discoursed of. And moreover, from the Doctrine, and Practice of the Primitive Church: Shewing what the Holy Apostles, and their Successors of the first and best Ages, would have said to Men, in the Cases and Breaches here proposed; and how, as I conceive, they would have determined their own Practice; had they been troubled therewith, and placed in such Circumstances. This I shew from their own Rules, which they gave out to others, and acted by themselves, in their own Circumstances. And it would be a strange, and very Criminal Innovation, for any now in our Days to sleight their Ways. For we all know, that our Holy Religion doth not begin with us, and that we are not the First Christians, but only their Successors, and that too at a great Distance. We all profess to be their Followers, and should think we have best provided for our own Safety, when we have taken the Way to be found in their Company.

In confirming any Points from their Doctrine, or Practice, I have given their own Words in the Margin, that the Learned Reader, having the very Words and Passages I Build upon before him, may be the better Enabled, and with more Ease to himself, to judge of the use which I make of them, and of the Inferences which I draw from them. But in the Body of the Book, I have only given the Translation, or put the Sence or Purport of the same, that the unlearned Reader may not be discouraged or hindred by the Intermixtures of an unknown Tongue, but peruse the whole without Interruption.

Thro' the whole, I am sincerely Careful, so far as I am able, to satisfy Conscientious and truly Religious Minds, what Way they are to take for Sacred Offices and Church Communion, on such unhappy Divisions. And seeking their Satisfaction in these Matters, I have offer'd the best I can to Resolve those Points, which I thought they were most like to be unsatisfied in; and to clear up those things, which seemed to me most liable to mislead them; and either to Answer or Obviate those Objections, which are already made, or, so far as I can at present Foresee, may probably hereafter start up in their Way to unsettle them about the same. All which, as I have labour'd in, with an Humble Dependance on God's Grace and Assistance; so I now humbly recommend to his Blessing. Desiring nothing more, than that he may Graciously Accept the same, and Pardon all the oversights and well-meant Failures and Mistakes which shall happen to be found therein, and direct and turn this Work, Poor and Defective as it is to the Uses and Interest of Truth and Godliness, and to the Edification and Service of his Holy Church.

THE CONTENTS.

PART I.

Of the Duty of Pastors, to exercise their Spiritual Powers, and afford the People Orthodox and holy Ministrations.

CHAP. I.

Of the Differences here Treated of, and of the Schism consequent thereon.

Some Grand Allegations of both Parties, under the Differences here Treated of. Of a State of Schism thereby. When the Sufferers may, and when they may not Remedy this, by Receding, and Letting fall their Pastoral Claims and Ministrations.

CHAP. II.

Of the Immoral Ways, introduced by a wrong Payment of Allegiance.

Under State Deprivations, Bishops and Clergy still retain their Spiritual Powers. To be inquired then, whether they are still bound to exercise, and make use thereof. A Representation of the immoral ways, which are brought in by a wrong Payment of Allegiance. The same are incur'd by Paying it to any, as a mere King in Fact. Of these Immoralities, as appearing not only in Practice, but in Worship and Devotions. Of the Care to Nurse People up therein, at such times.

The CONTENTS.

CHAP. III.

Of the Cases wherein Faithful Bishops and Ministers, are bound to stick to their Pastoral Powers and Ministrations.

THis they are bound to, when there is need thereof in the Cause of Religion, and for the Safety of Souls. It lies on them to see the Faith supplied, and the Churches provided. 1. With a Sinless and Unpolluted Worship. This in Respect of Immoralities, as well as of Idolatry and Superstition in Worship. Though they cannot afford it free from the Company of immoral Practicers, yet they ought to afford it free of immoral Practices. 2. With the Administration of all necessary Truth, not only in Faith, but also in Practice. More particularly, 1. When dangerous and immoral Practices are setting up; especially if like to become general. 2. When they are not only set up, but justified. 1. In some particular Cases, especially of general Concern.

CHAP. IV.

More of the Cases, wherein Faithful Bishops and Ministers are bound to stick to their Pastoral Powers and Ministrations.

They are still more bound to this Administration, when 2. This Justification of immoral Practices, is, by eluding and vacating of moral Precepts opposite thereto, by Doctrinal Salvo's. Instances of these Salvo's. How they vacate the respective moral Precepts. Such Salvo's make a Change in moral Doctrine, though Men still own the Duties under their general Names. The Duty of Pastors to defend and bear up moral Duties against such Salvo's, by their Ministrations, shewn at large. And this, when such corrupt Salvo's, are only the Doctrines of the Pastors, not the Determinations of the Church. They are more strictly obliged thereto, if the immoral Practices justified by such Salvo's, are, 1. extremely Scandalous to Religion. 2. Generally Preach'd up by Seducers. Or, 3. Come strongly recommended to carnal Passions and Interests; chiefly if driven on by general Persecutions.

CHAP. V.

Of the Obligations to actual Ministration, which lie upon them in the foresaid Cases.

THese deduced from their Office and Characters, as they relate. 1. To God, and stand in Place, 1. Of his Messengers. 2. Of his Ministers and Ambassadors. The various Obligations laid on them thereto by this. 3. Of his Co-workers. 2. As they relate to Religion, as they are Ministers and Stewards of its Word and Mysteries. The Obligations arising hence.

CHAP

THE CONTENTS.

CHAP. VI.

More of the Obligations to actual Ministration, which lie upon them in the foresaid Cases.

As they relate to the Souls of Men, and are set over the Church.
1. As Watch-men. 2. As Overseers. 3. As Guides or Leaders.
4. As Pastors or Shepherds. 5. As Doctors, or standing Teachers of the Church. As Lights of the World, and the Salt of the Earth. Their Obligations to such Exercise in the foresaid Cases, from all the foresaid Characters. Several Degrees in this Obligation. A Spirit of Love and Zeal to Christ and his Church, which stand not upon strict Terms, the Spring and Principle of this Exercise. How this clears the Duty of deprived Bishops and Clergy, as to this Exercise on such Revolutions. Answerable to this Obligation of the Pastors, to afford such Ministrations at such Times, is the People's Obligation to adhere to them, and attend on them for Participation thereof.

PART II.

Of Deprivations by Civil States, or Ecclesiastical Synods.

CHAP. I.

Of the Force of State Deprivations in the foresaid Cases.

THE Plea of a Deprivation of State, represented in Bar of their Ministrations in the foresaid Cases. Concerning which, 1. This is to be press'd only under a supposed Legal, and Rightful State. 2. Its Deprivation, is a conscientious Discharge from their Spiritual Ministrations in the foresaid Cases. This is meant only of pure Spiritual Ministrations. Not 3. of any Temporal Accessions and Inforcements of those Ministrations; over which, the State has Power, because it conferr'd them. As also, over some other Powers belonging to the Church, whilst it kept separate, which it gives up to the State, during its Incorporation with it. These it gives up 1. with a Relation to the Interests, of Religion, and of Souls. 2. Only whilst it continues protected, not when the State puts True Religion under Persecution.

The CONTENTS.

CHAP. II.

Of the Kings Ecclesiastical Supremacy Received and Asserted by our Church.

IT lies not in his being invested with, or having a Sovereign Disposal of the Powers of Orders. But 1. in retaining his civil Power over Persons, whether Lay-Men or Ecclesiasticks. In Virtue of this civil Power over the Persons of Ecclesiasticks, he can command them faithfully to discharge their Spiritual Functions. 2. In the Subordination of Ecclesiastical Causes and Causes, wherein Ecclesiasticks are content to act subordinately, on the Score of their secular Mixtures and Jurisdictions. And in holding of this 3. in Opposition and Bar of all other Earthly Dependence, especially of all Foreign Jurisdiction and Appeals; This Supremacy excludes not the ritual Ministrations of deprived Clergy in the foresaid Cases. This may be collected from their Adversaries Concessions.

CHAP. III.

Remarques on the Preceeding Account of the Force of State Deprivations, and Instances of Deprivations alledg'd to the contrary, considered and cleared up.

THE preceeding Account of the Force of State Deprivations, is not to deny the civil Power, the Cognizance of Bishops and Ministers in civil Matters. Nor any just Power over Ecclesiasticks. 2. Nor to set the Church above the State, as the Papal Usurpations pretend to do. Nor to mistake, or overlook the Condition of an incorporate Church. The Deprivation of Abiathar by Solomon, considered and cleared. As also, the frequent Depositions of the Jewish High Priests, by the Roman Governours. And the Greek Patriarchs by the Turks. And of the Popish Bishops, the Commission of State, pursuant to an Act of Parliament in Queen Marys Days.

CHAP. IV.

Of Deprivations by Synods in the foresaid Cases.

Deprivation of Bishops, most fit and proper for Synods. Their Deprivation no Discharge from Ministrations in the foresaid Cases, as shewn by reasons. And by the Practice of the Church. This is meant when Synods deprive for the cause of the Truth; not of other mere Personal Crimes, where the Injured must acquiesce, till relieved by regular Sentence. What regard is to be had to the Decisions of Synods in these Cases.

CHAP

THE CONTENTS.

PART III.

OF SCHISM.

CHAP. I.

Of the Nature of *Schism*. And of the *Schism* of particular Members from their own Church, in throwing off Subjection and Dependance on their own Bishops.

OF the Union of a Society, which *Schism* breaks. One way of Uniting Societies, is by Uniting them under the same Heads. These, in Church Societies, are the Bishops. Union of particular Members to their own Church, is in Keeping Subjett and Dependant on their own Lawful Bishops. And their *Schism* lies in breaking off from them; especially in setting up Opposite or Anti-Bishops against them. So 1. in such Oppositions, the Anti-Bishop and his Adherents make the *Schism*, if the former Bishop was Orthodox, and is still Rightful Bishop of the Church. Of George the Cappadocian and Athanasius. 2. The Unity of the Church doth not go with the greatest Numbers. What distinguisheth Meetings in the Unity of the Church, from Schismatical Conventions. Schismaticks too oft the more Numerous Party. Adverses doth it go with Places of Assemblies. 3. There is in pressing Ecclesiastical Unity, Men must be press'd to keep United to their own Orthodox Rightful Bishop, not to any Opposite Bishop. The Gospel Precepts of Love, and Peace, &c. all on this Side, and not to be urged the other way. Such a *Schism* not to be cured by the Recessions of the Suffering Bishops in the foresaid Cases.

CHAP. II.

Of the *Schism* of particular Churches, from other Sister Churches by rejecting Fraternal Communion therewith.

Unity of one Body, to be kept up among all particular Churches. This is chiefly by the Union and Accord of the respective Bishops and Pastors thereof. All Orthodox Bishops and Churches keep this up, 1. By Receiving each others Members, as if they were their own Members. 2. And in like sort, by refusing each others Schismaticks. And Excommunicates. And admitting each others Reconciliation and Re-union of Members. Of Communicatory Letters for those Purposes.

CHAP.

THE CONTENTS.

CHAP. III.

Of just Grounds to break off Communion : Particularly, of making impious and unlawful Things, or unrighteous Usurpations and Inroachments, the Terms of their Communion.

Just Ground to break off Communion from any Churches, 1. When they put impious or unlawful Things into their Sacred Offices. Reasons here Faith and Worship spoke of as the great Ligaments, which Bind us to a Church. 2. More still, if they admit none to Communion in the good Part, unless they particularly concur in the corrupt ones too. 2. A Second Ground is, if they make unrighteous Usurpations the Condition of their Communion.

CHAP. IV.

Heretie a just Ground to break off Communion.

Christs first end, was to Publish a Religion. Next, to Incorporate us into a Church or Society, for the Profession of it, Christian Doctrine, the Foundation of Church Society and Unity. So we are not Bound to Associate or Unite with any, longer than they keep to this Doctrine, but are discharged by their Heretie. And on the Evidance of the Fact it self, before Synodical Sentence. This Liberty 1. For the People, and Clergy, towards their own local Guides, and Bishops. 2. For Clergy, and People of one Church, towards those of another. And on Desertions from grand and necessary Doctrines of Practice, as well as of Faith. Chiefly, when the Ministerial Defence of either, is no longer allow'd in their Communion. Being thus set loose from their own Erring Bishops and Clergy, they are free to Unite with others who are Orthodox. And those others, are free to receive them. Canonical Rules against intermeddling in others Diocess, &c. no hindrance thereto. Rules of Unity, not pleadable by such Desertors, for uniting with them. The Guilt of making the Schism, lies on the Desertors. Should their Brethren come over, that would not Cure, but make the Breach from the Catholick Church wider.

CHAP. V.

Of the Communion of good Christians, or with whom they are to joyn in Divine Offices under a Schism.

Their Obligations to stick to their Orthodox Rightful Bishops, and to stand off from the Anti-Bishops and their Adherents, in the fore-mention'd Cases. As retaining their Baptism, they may own the Schismatics

THE CONTENTS.

maticks as Brethren: but as being in a Schism, they must stand off from their Communion. A great Sense of the Obligations, to shun the Communion of Schismaticks, and corrupt Teachers, in the first Times. This was not, when Charity was at the height. This will bar Communion 1. with the Electors, and Ordainers of such Anti-Bishops. 2. With their Clergy and People, or the Assemblies of their Diocess. 3. With other Bishops and Churches, who take their part, and communicate with them. 4. With the Bishops of a Province, who turn over to an Anti-Primate or opposite Metropolitan. Of Provincial Union, and the Rules for Maintenance thereof. 5. When Church Divisions are made for opposite Ways of Worship and Tenets, Men will Unite with such as are of their own Mind, and hold Communion with those, who are for the same way of necessary Worship and Tenets with themselves.

CHAP. VI.

Of Ordinations of Anti-Bishops, which, tho' always Schismatical, are not always Nullities.

OF St. Cyprians saying the Anti-Bishop is not Secundus, but Nullus. That Anti-Bishops are real Bishops, and their Ordinations are not Null in themselves; but were admitted, in the Novations, by the Council of Nice. In the Donatists, by the Roman and African Councils. The same shown in several other Cases. Tho' Men have Orders, yet they cannot exercise the same in Assemblies of the Faithful, without the Communion of the Church. Such Offenders Received, sometimes to Clerical, sometimes only to Lay-Communion, as the Church saw Cause. The Case of the Anti-Bishops ordain'd by the Schismatick Meletius. Ecclesiastical Laws and Discipline asserted, or abated in such Reception, as was judged most expedient for the Church. The Donatists made Schism, to take away the Powers of Orders, and are oppos'd therein by St. Austin. How St. Cyprian and the Africanes of his Age, saw to have done the same, which St. Basil disliked in them. Altho' their Nulling the Ministerial Acts of Schismaticks, seems to be only in the Way of Asserting Discipline and Canons, by denying Communion to them in their Churches; not that they thought them Null in themselves. How the Admission of Ordination of Anti-Bishops, Consists with the Bishops being the Principle of Unity, and is not against the Nature of the Spiritual Monarchy. A Difference as to this, between Secular and Spiritual Monarchies: And of Local Limitations in conferring Orders.

CHAP.

THE CONTENTS

CHAP. VII.

Of the Excusableness of the Peoples receiving Ministerial Offices from Men in *Schism*, rather than live without any at all.

THis wants the Malignity of *Schism*. The Excusableness thereof shewn, 1. From the Nature and Importance of the things themselves. Where of the great Importance of Publick Worship, or of Communion in Ministerial Offices. 2. From the Abatements God himself has been willing to make on such Necessity, in other like Duties. 3. From the Practice of Gods People under the greatest *Schisms*: This Necessity being thought to legitimate it. 1. Among the Ten Tribes, whose Ministrations were all in a *Schism*. 2. With the Schismatical Novatians in the height of the Arian Persecution. 3. In the Schismatical Extirpation of Episcopacy among us, in the great Rebellion. 4. Under the *Schism* of Forreign Churches, where the Protestants have no Bishops. Of the Abatements the Church has made, where it had great Reason, in the Point of Shunning the Communion of Schismaticks, and Excommunicate Persons, especially before they were Sentenced by the Church. The same Equitably Applicable to this Case. Who both a due Sense of the Criminalness of *Schism*, and Exercise of publick Worship, is provided for by this Means.

CHAP. VIII.

Of Communicating in like Necessity, where there are some Prayers Sinful in the Matter of them.

TO concur or go along in any unrighteous Petition or Thanksgiving, a most Unrighteous and Prophane. Of mixt Prayers, where the Mixtures are Idolatrous, &c. Or where some Immoral Petitions are added to a Service not exceptionable on any other Accounts. Of Bearing such Immoral Mixtures, whilst they do not particularly concur therein; but express Dissent from the same, and resorting still to the Assemblies where they are used, in Care of keeping Peace and Union. Of Bearing the same, for the Necessity of having some Ministerial Offices in want of other Opportunities. Mere Presence at such Immoral Additions, no interpretative Profession of Concurrence therein. Chiefly if Dissent be shewn by some external Sign. Of these Concessions of favour and ease. All highly concern'd to take the Right way in the Points here Debated. Unsafe, should they take the wrong, to trust to the Plea of mistake and Ignorance. Of Zeal against Popery alledg'd therein. The Conclusion.

PART I.

Of the Duty of Pastors to Exercise their Spiritual Powers, and to afford the People Orthodox and Holy Ministrations.

CHAP. I.

Of the Differences here Treated of, and of the Schism consequent thereon.

REvolution of States and Kingdoms, when they have put them into the Possession of New Masters, are wont to bring on *New Oaths of Allegiance*, for Security of the *New Possessors*; and also, to bring on *Alterations of Publick Prayers and Liturgies*, so as, at least, as concerns the Cause and Interest of the Governing Persons, *Religious*, as well as *Civil Officers and Ministrations*, may espouse and serve their Cause, who have got the Power into their Hands. These Impositions of such *New Oaths*, and of such *Alterations and Ordinances of the Publick Worship*, pursuant to the Design thereof, are usually followed with *Acts of State*, for *Deprivation of those Bishops and Clergy*, who refuse and stand off from the same; and for *Substituting opposite or Antipathetical*, and other *Clergy*, that will conform thereto, into their Places. And when these are executed accordingly, especially in much disputed Cases, it may be an afflictive Sight to many good & Christian Minds, in just acknowledgement to the extraordinary, and perhaps generally celebrated Merits of Some, and in due Compassion to the hard Measure of all the Sufferers. But it will be much more impressiye and lamentable, on the Score of that terrible *Rent and Schism*, thereby like to ensue in such Churches,

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which is so generally and deservedly dreaded and bewailed, by all Sincere Promoters of *Unity*, and unfeigned Lovers of *Peace*, and of the *Prosperity* of the *Church*.

This Breach being thus made, on *One Side*, *The Sufferers will be pressed to Submit, in Regard to the Deprivation of the State*. And moreover, supposing themselves injured, they will be put in Mind of the justly magnanimous excellency of the Desirableness, and Necessity of *Unity*; and will be called upon as *Good Pastors*, who prefer the *Flock*, before themselves, to give up Private Claims to Publick Peace, and Personal Quarrels and Pretensions to the Advantage and Edification of the Church. And this Preference of Peace to private Interests, they must own to be the Duty of all good Pastors, and as, becomes such, profess to set these things above all Worldly Profits and Considerations; being ready, when call'd thereunto,

* *To lay down even their Lives for the Sheep*, after the Example of the *Great Shepherd*. And 'tis not improbable, but that at such times, they may wish withal, that their Admonitions had been as ready to follow the Advice, as they are to give it; and had, like good and conscionable Christians, reflected seasonably and seriously themselves, upon these Duties of Peace and Unity, before they had acted so much against them, rushing Head-long, as they may alledge, into that Breach, which in the End, the generality see to great cause to lament, but which the Sufferers have no Power to Remedy. Or, that in Just and Necessary Remorse for what they have done, they would penitently return whence they are fallen; and seeing their Error, so unhappily over-looked before, coming into the old Paths, re-unite themselves to their Brethren again.

But on the *Other hand*, they will be ready to put their Brethren and Accusers in Mind, that neither a *State Deprivation*, nor a *Synodical Imprisonment*, had there been one, can discharge a Bishop from standing so, as to keep off Damage and Danger to Religion; and to the Souls of Men, or from preventing their being nursed up in immoral Practices and Devotions. And that True and Faithful Pastors, are not so straightly bound to keep up external Unity and Peace, as to keep up necessary Truth and Righteousness, and holy and unpolluted Worship, in the Church. Their Charge is, not To provide against all things that endanger or destroy the Souls of Men, and damnable Religion; and when that is done, then to look how they may provide against all *Schism*, or breach of external *Unity*, with their Compassioners or Brethren; but never seek to falve and secure this, by letting those alone.

Besides, as to *Peace and Union*, instead of carrying themselves off from Truth and Righteousness at such times, or any good People off from them, they will alledge, that they oblige all, who will make Conscience thereof, and observe them as they ought, to stick to them. For the *Unity*, which

which *Christ* requires, is, to keep united upon the Profession of true Doctrine and holy Worship; not of any damnable Errors and Corruptions thereof. And under our own Lawful and Canonical Bishops and Pastors, not under any opposite or Anti-Bishops and Pastors, *Schismatically* set against them, and violently intruding into their Places.

The determination of this Debate at all such times, & on all such Emergencies, is both of highest account, and of most general Concernment. And the design of these Papers, is to set down those things, whereon, in our Judgment, the clearing of it must depend; and by the help whereof, true Christians, in such Divisions, may be enabled to resolve, both what is the Duty of the Suffering Bishops and Clergy, in those Cases; and also, what is the Peoples Duty, and with which of the concern'd Parties, Men, who desire nothing so much, as to please God, and to keep a good Conscience, ought to unite and joyn themselves.

As to the deprived Bishops and Clergy, at such times, the question is, *Whether, notwithstanding their Deprivation, they are Bound still to go on in the Exercise of their Ministry? Or, sitting down under it, and letting fall their Spiritual Ministrations, they Should content themselves to keep united to Anti-Bishops, and to their Adherents, as Lay-Communicants.*

It is their Duty still to insist on their Spiritual Powers, and, as they can, and at their Perils to exercise their respective Ministrations; those Churches are unavoidably left in a State of *Flagrant Schism*. For the opposite or Anti-Bishops are set up against them, in their respective Churches, as *Head*; And if the Old Ones are not only still in place, and Bishops of their Flocks, but stand still bound to stick thereto, and to act as *Heads* of those Churches, each Church will stand divided between Two *Heads*: which drawing opposite Parties and Members after them, must unavoidably make two Bodies, and rend one into two Churches. And besides, one having the Protection and Countenance of the State, and the other wanting it, they must act by divided and separate Ministrations. One, in the way of an *Incorporated Church*, encouraged by Legal Places and Preferments, and bristled by secular Laws and Priviledges. But the Other, in the way of a *Deserted or Persecuted Church*, strip of the Publick Churches, and of secular Benefices, and of all Temporal Aids and Methods, directing and fortifying the Spiritual Jurisdiction in the *Ecclesiastical Courts*, and left merely to its Spiritual Powers. When the State deprives them, they must take up with what is independantly and originally their own, and not expect from it the Benefits and Assurances of any secular mixtures, which were derived to them by Incorporation.

As to this point of *Schism*, several good Minds may think, that though, by setting up opposite or Anti-Bishops against them, in their respective Sees, others have already made it; yet may it be in the Power of the sepa-

jured Sufferers, by their Receding and Submission thereto, to remedy and put an end to it. And 'tis like many Serious and hearty Lovers of Peace, and of those Churches, may at such times be apt to wish, that, for the sake of *Unity*, they would do so.

Indeed, where they may be free to do as they please, that is, where part of Faith or good Practice is like to suffer by it, nor the safety or welfare of those Souls committed to them, is hazarded thereby, may be said to good Pastors, not to insist too much on their Personal Rights and Privileges, but to forego and give them up, for the Peace and Tranquility of the Church. Their Spiritual Powers are committed to them, not as to * *Lords of Gods Heritage*, therewith to seek and serve themselves; but as to † *Stewards*, that look after it for another, or * *Shepherds*, thereby to serve and Benefit their *Flocks*. Their Powers are all a † *Ministry*, to promote Religion, and serve the Church, by parting with any thing of their own for its good, as their *Great Master* did; not to please or aggrandize their own Persons, being * *given them for Edification*, or wherewith to build up the Church; not for *Destruction* or the pulling of it down. Accordingly, the Pastoral Spirit is a generous Publick Spirit. Nothing is more opposite thereto, than narrow private Aims, and seeking of themselves; nor more required thereby, the neglect, or denial of themselves, for the Safety and Profit of their *Flocks* and Care or Sollicitude for others. It lies, as the Blessed Apostle saith, in * *Naturally caring for the Churches*. In † *Seeking not their own thing but the things which are Jesus Christs*. In * *not seeking their own Profit but the Profit of many, that they may be saved*. In † *making themselves servants to all*, when thereby they could Profit the State of Religion, or their *Flocks*, though it were by Incumbring and Prejudicing themselves; becoming all things to all Men, that by all means they may save some.

And therefore, when it has only been a cause of their own Persons, or Personal Claims, but not of Religion, or of the Interest of the Church, Good and Holy Bishops have thought it became the Pastoral Spirit, rather to recede, and sit down under the Injuries, than, that for their Sakes, a Fatal Schism should be kept on in the Church. * *If this Schism be for my Sake, send me away, or I will depart whither you please, and what the People would have me, that the Flock of Christ, with the Presbyters over it, may be kept in Peace*: Was what St. Clemens Romanus, St. Paul's * *Fellow-Labourer*, recommended to the Heads of Parties in the Church of Corinth; and press'd by the Example of *Moses*, who was * *content to be blotted out of the Book of Life*, to save the *Israelites*; and of those Kings, who, even among Heathens, devoted themselves to Death, for the Preservation of their own Countries. We ought to endure any thing, rather than

* 1. Pet.

5. 2, 3.

† Tit. 1. 7.

2. Pet. 4. 10.

* Eph. 4. 11.

Jer. 3. 15.

† Mat. 20.

26, 27, 28.

* 2. Cor.

10. 8.

* Phil. 2. 20.

† v. 2.

* 1. Cor. 10.

33.

† 1. Cor. 9.

19, 20, 21.

22, 23.

* Clem. Ro.

Ep. 1. ad Cor.

c. 53, 54, 55.

ed. Ox. p. 113.

114.

* Phil. 4. 3.

† Exod. 32.

33.

the Church of Christ should be divided. Yea, 'tis not only as Glorious, but more Glorious in my Judgment, to suffer Martyrdom, for keeping out Schism in the Church, than for not Sacrificing to Idols:

saith Dionysius of Alexandria to Novatus, on the division made at Rome. † If I am any way the cause of the Division, I am not better than the Prophet Jonah; throw me into the Sea, so that thereby the Tempest of those troubles may cease from you: Whatever you see needful to be done, I chuse to suffer. Tho' I am blameless, * and there has been no cause of these Troubles; yet, for your Unanimity and Peace-sake, I am content to be thrust out of the Church, and to be expelled the City: says Gregory Nazianzen, in his Speech to the Synod, on the contest of Maximus Cynicus, for his See of Constantinople. And we are ready to leave

the Prelacy to whom you will; provided that way the Church may continue pure. † said St. Chrysostom, when at Constantinople, others, as he complains, had unlawfully ascended the Episcopal Throne, and thereupon a Separation was made from him.

But in Cases, where the injured Sufferers are still bound to insist on their Rights, and to stand up for Religions Sake, and the Churches; this way of curing a Schism by their receding, has no place. And therefore the Obligation to exercise their Ministries, I have fixed the Debate upon; in the case of such deprived Bishops and Ministers. For if they stand in Duty at such times, to exercise their Ministrations; though necessarily so desirous of Peace and Unity, they cannot cure that Schism, which others have made, by letting their Ministrations fall. And, besides it's directly meeting that Pretence, and fully answering it: I think it much to be apprehended, and more powerful to operate on the Minds of those, who are to be directed, and resolved in this Dispute.

* Ap. Euseb. Eccl. Hist. l. 6. c. 45.

† ἐγὼ δὲ ὡς ἂν εἴπω τὴν διαίρεσιν αὐτῶν. Sc. Gregor. Presbyterus vni Gregor. Nazianz. p. 31. p. 152. op. Nazianz. & Nazianz. de unitate sua c. 1. p. 9.

* καὶ μετὰ Κλαύδιον τὸν ἡγούμενον ἀπ᾽ αὐτῶν. Sc. Greg. Naz. Carm. p. 29.

* Hom. l. 11 in Ep. ad Eph. Sub fin.

C H A P. II.

*Of the Immoral ways introduced by a wrong payment
of Allegiance.*

THE Bishops and Clergy, who are deprived by the State, when they cannot comply with the foresaid Changes and Impositions on such Revolutions, notwithstanding the deprivation of State, still retain their *Episcopal and Sacerdotal Powers*. That is, they are as the Bishops and Priests, as they were before. They are still endowed with the Powers of Orders, and their use thereof would be as valid, tho' as to secular Claims and Privileges, which are the Gift of Princes, or as to the real Effects of the Covenant of Grace, or to purely Spiritual purposes, as they would have been, had they not been so deprived.

For these Powers are not derived from the State, nor from any secular Authority. They are called the *Powers and Keys*, not of any Kingdom of this World, *but of the Kingdom of Heaven*; Mat. 16. 19. *For Christ was a Spiritual King, disclaiming all secular Authority or Power of the Sword, and † declaring his Kingdom was not of this World, to be upheld by his Servants Fighting with the Sword. And he instituted all Church Powers; yea, these he instituted before the Church came to be Incorporated with the State, and made no new Institution or alteration therein afterwards. And when secular Powers turn'd Christians, they became the Members of an empowered Church, and were set in by Ministers, and privileged to claim Ministrations from Powers antecedently received from Christ; and not at all needing to be received from them, nor capable of being conferr'd by them, as having never been conferr'd on them.*

Nor are these Powers to be held, only during the Will and Pleasure of the State. For then they could not be retained against its Mind. And so, not in a state of Persecution, when the secular Power sets it self to root out the Church, and all Church-Powers and Ministrations. Whereas, these Powers were given to the Church, *bearing Christ's Cross, and labouring under Persecutions*; and to continue in it always, even to the end of the World, under whatever circumstances, as well when secularly Oppressed, as when Protected. Accordingly, these spiritual Powers were held on by the Apostles, when the secular Rulers declared against their Apostolical Authority, and † *forbid them to Preach any more in the Name of Jesus*. And by the Bishops and Clergy, in all the succeeding Persecutions. For all Persecutions of the Church, were Persecutions

† Jo. 18. 36.

† AE. 4. 18, 22.

Actions of all Church Administrations, and of Bishops and Priests in a more especial manner, who were chief Actors, and at the Head thereof. Yes, especial Edicts and Prosecutions were made against them, for being vested with these Authorities; as the *Title of St. Cyprian's Prescriptions*, was for being † *Episcopus Christianorum*, or a *Christian Bishop*: which Authorities therefore, would no longer have belonged to them, could a persecuting Power have deprived, or bereaved them thereof.

† Cyp. Ep. 66. p. 166. Ed. Ox.

And this retaining their spiritual Powers, will be allowed by their adversaries, who † acknowledge, that the deprivation of State is no degradation, to divest them of their Character, or spiritual Powers contained in Orders: but only a debarring them of exercise thereof in their functions, and in way of an incorporate Church, under State Encouragements. So that, if they do exercise their Ministry, there will be no want of spiritual Powers, to render their Acts Nullities, or of no effect and validity before Christ. But only want of secular Benefices, and endowments to them; and of submission, as they alledge, to the secular Power, or of secular Obedience.

† Vindicat. of the unreasonab. of the new Separation, p. 9, 11. And a Vindication of their Majesties Authority to fill the Sees of the deprived Bishops, p. 18, 19, 20.

And having still their Episcopal and Ministerial Powers, 'tis next to be considered, whether they stand bound to exercise and make use thereof? Is not to be brought into this Question, what is to be done herein, *worldly Arguments*, as they stand deprived of their Livelihoods, and want of Maintenance, how hard soever this may fall, either upon themselves, or their Families. Which, however it may abate or excuse, especially to compassionate Natures; yet is no justification of things, that are otherwise unjustifiable on principles of Religion and Conscience. What is to be done on conscientious Arguments, that are to rule their Determinations as Christians, especially as Divines; or that they may faithfully discharge their duty? What is to be done by spiritually-minded and mortified Men, who are raised above this World, and prefer God and Religion before themselves?

Nor is the Dispute, Whether the Ministerial Powers be such a burden, that Men must be always pressing and obtruding the exercise thereof, without any regard to the wants of the Place, or the needs of the Church. † *Necessity is laid upon me, and woe be to me, if I preach not the Gospel*, was spoke in the want of true Preachers, when † *the Harvest was Great, but the Labourers were Few*. It spoke a necessity introduced, not merely by the Power of Orders, but also by the circumstances of Times and Persons, when the exercise thereof was necessary in want of Preachers, for the use of the Church. But in plenty of true Preachers, there would not have been the same necessity; nor would they have been bound to this exercise, in place where there was no need of their Gifts, but the same were exercised by others. In this surplussage of

† 1 Cor. 9. 16; Luk. 10. 2.

† 1 Cor. 14.
32, 33.

of Supplies, for Church-uses and necessities, † *the Spirits of the Prophets are subject to the Prophets*, and their Powers must either be exercised or forborn and suspended, as makes most for Order, and Edification and the Peace of the Church.

But this exercise, the deprived Bishops and Clergy are bound to, in Duty and Conscience at such times, *If there is a need of their Ministrations then, to provide for Religion and the Souls of Men; or to prevent Men from being nursed up in destructive Ways, as Immoral Practices, and Immoral Worship and Devotions*, must be confessed to be.

To clear this, it may not be amiss to consider;

First, *What Immoralities come in, by a wrong payment of Allegiance, to corrupt Religion, and to endanger Souls.*

Secondly, *What Provision good and faithful Pastors ought to make, gainst such Dangers and Corruptions, by the exercise of their Ministry.*

First, I shall briefly consider, *what Immoralities come in by a wrong Payment of Allegiance, to corrupt Religion, and to endanger Souls.*

Whether this is actually the case of any Kingdom, and the Allegiance required of them by their *New Governors*, be directed and paid wrong, I do not here discuss. That makes another dispute, viz. *about the Right to the Crown contested betwixt the two Competitors in those Countries, and the Lawfulness or Unlawfulness of the New Oaths of Allegiance*, consequent thereupon, which is exacted on such changes. And this, is not part of the design of these Papers, to argue or meddle with.

But when this really is the case in any Revolution, as in this Word *God* knows, it is too often; or among those Subjects, who believe that their case, and that their Allegiance is call'd for to the Wrong, against the Right Person: Such as these are the Immoralities, that will everywhere corrupt Religion, and endanger Souls, whilst such wrong Payment lasts, and which should be thought to do so among them.

Then all that time, whilst they are violently transferring their Allegiance from him, to whom it still Remains rightfully due, would Men in the general Practice of these Nations, be wickedly disobeying, and forceably resisting *God's Authority*, or the Father of the *Fifth Commandment*, which extend to civil, as well as natural Parents. Then would they all that while be most openly, and horribly breaking through all former *Oaths of Allegiance*. Then would all, who have promised, and pay their Allegiance, drive out their ejected Prince out of any part of his Right, or to keep him out thereof, be actors of bare-faced Iniquity, and heinously unrighteous, coveting and invading their Neighbours Goods. And all

force used against him, or any other Persons, for their adhering to his Cause, would, in *Gods* Account, be oppression, and unjust Violence; all Spoils and Seizures of their Goods, would be Thefts and Robberies; and all shedding of their Blood, all Cries and Clamours for it, or rejoicing in it, would be horrible Murders; which, not only they who acted, but they who Wish'd, or Prayed for, or gave Thanks for, when accomplished, would be Guilty of. All which, are most dangerous and destructive ways, and amount to a general Breach of *Gods* Commandments, and to an open waist of Moral Honesty and Justice. And all these, would be the Dangers to Mens Souls in any Kingdom, were the Translocation of *Allegiance*, such an unrighteous Perversion, really, and in it self. Or, they would be met, with like Pastoral Provisions, as if they were so Dangerous, should the deprived Pastors believe, and apprehend it to be such. For it would have the same effect, to awaken their Care and Ministration, if it appeared so to them, and brought all these Dangers on the People, in their Apprehension.

Besides, it may happen, that in the Opinion of the much greater part of the Swearers themselves, this *Allegiance* shall be transferr'd and paid to the King *Regnant*, and profess'd by them to be so, only as to the King *in Fact*, leaving the other still to be King *de jure*, or to retain the *Legal Right*. Now, if any ejected Prince, is any where admitted to have the *Legal Right*, by turning their *Allegiance* to his Competitor against him, the Subjects of those Countries, would fall into all the same fore-mentioned Practices. If he remains their *Rightful King*, 'tis *Disobedience and Rebellion, or Resisting of Gods Ordinance, to take up Arms against him*; or to abet, aid, and pray for the Prosperity and Success of those, who take up Arms against him. 'Tis a Literal down right Breach, of all Oaths formerly made to such *Rightful King*, to bear *Allegiance to him*, and so defend him *therewith*, against all Attempts made against his Person, or Crown. 'Tis to be Self-Condemed of the Highest Injustice, by Forcing, or Keeping him out of that, which they own to be his *Right*. 'Tis to be Guilty, of Murders, and Robberies, in all the Blood-shed, and Spoils, which, in the course of their New *Allegiance*, they have abetted, or prayed for, or attempted to make on him, or on his Adherents, for his Cause. For all *Allegiance* is due, and required by *God*, to be paid to *Rightful Kings*. And to those, who have, and stand upon their *Right*, whether they be in, or out of the actual Administration of their respective Realms. And this, to those who have the *Legal Right*, which is not set aside by *Providential Possession*. All which, they who please, may see proved, in a Treatise Entituled, *The Duty of Allegiance settled upon its true Grounds, according to Scripture, Reason &c.* So that there would be a like waist of Moral Honesty, and Just Practice at such times, and like Danger to

the Souls of Subjects, to call for the Preventive or Medicinal Help of their Ministrations, by their Swearing Brethrens own Principles, or should it prove, that the ejected Prince has the *Legal Right*, according to their Apprehensions, and Authorized Writings in this Case.

And this Immorality and Dishonesty, would endanger Mens Souls at such times, not only as appearing in Practice, but also, as appearing in Worship and Devotions. For all these Unrighteous, Dishonest, and Immoral things, should they be found such, are not only daily acted by Subjects of such Realms, in the course of Practice; but use also to be daily offer'd and recommended to God, in their Solemn Worship and Devotions.

For the daily Prayers for such Governments, use to be the same, as for any other preceeding, and confessedly most rightful Governments: viz. For the *Prosperity, and continuance of their Administrations*, for their *overcoming all their Enemies and Opposers*, and for *Gods confounding all their Devices against them*, &c. When there is a State of Declared War and Opposition, between them and their Competitor himself, called by the Swearing Brethren, the *King de jure*. There use moreover, to be particular Acknowledgements and Thanksgivings inserted, for the Subjects being *delivered of their former King*, and for having their *present Governors to Reign over them*, in his Place. And particular Prayers for the *Prosperity of their Arms, both by Sea and Land*, when their Arms are employed particularly against him, and against those, who as the Publick Acts at such times use to say, *Rebellously adhere to him*, and when they are to drive him out of such parts of the Dominions, as he still holds from them; or to keep him out of other parts thereof, if he shall make any attempt to recover the same out of their Hands. And besides that these things use to be daily recommended to God, as part of the publick Offices: They are further, an Occasion, made the perfect Aim of other Solemnities of Religion, and Solemn and appropriate Times, are appointed on purpose for them, and devoted to them. As set Days of *Fasting and Humiliation*, for engaging God to give Success to these Arms and Expeditions. And set Days of *Thanksgiving*, for Returning Solemn Thanks to God, for any Victory or Success he has afforded in that Cause, after they have received the same.

Now these, in behalf of a *Legal Rightful King*, and where they are not made in any other Pretenders wrong, are Just and Pious Prayers. But if in any Time or Kingdom, they should be made by Subjects, for an unjust Possessor of anothers Crown, against their *Lawful King*; they would be Prayers put up, for all the fore-said Iniquities and Immoralities of Perjury and Rebellion, of Oppression, Injustice, and all sorts of unrighteous Violence. Or, if made against one, owned to be *King de jure*,

just, or the Lawful King; they would still be so unavoidably, according to those Persons Principles; and would be so held and accounted by them, if they, who profess to go, and act upon such Principles, would be true to them.

And the bringing such heinous Immoralities and Iniquities, into Gods own House and Worship, I think would plainly be most highly affronting, and offensive to the Great and Dreadful God, and as dangerous to the Souls of Men, as can well be imagined. For these Iniquities and Immoralities, give high Provocation to God, when he meets them in any place, or sees them committed by those, who still retain that Reverence for him, as to believe that he forbids them, and is Angry at them. But to bring them as an Offending into his own House, and to recommend them in Prayers and Religious Solemnities, is to make him a Party therein, or pleased therewith; and to the Heinousness of those Ways, as they are Acts of high Disobedience, adds, moreover, an horrid, and more immediate Blasphemy of God himself. Such an Immoral Worship, is a Charge of his being an Immoral God: Which Plutarch, a Wise, and Piously disposed Heathen, thought a more intollerable Reproach, than to deny his Being, and say, *There is no God.* Thus, as he observes, any Good and Virtuous Person would resent it, in his own Case. For, saith he, *had rather have it said, and should think he wronged no less, who should say, there never was, nor is, such a Man as Plutarch: Than have another affirm, yes, there is such a Person: But he is a Man of no Steadiness, Mutable, angry, Greedy of Revenge for every light Cause, that will sell one with you for Treason, and if you are wanting in any Ceremony, would be ready to gnaw your Flesh; or slay your Son, or turn in Cattle to trample down and devour your Corn.* And Answerably, the fixing these, or any such like Immoral and Blasphemous Characters on God, he thinks, is not less Impious, than Atheism it self is.

And should these fore-said ways prove Immoralities, both in Practice, and in publick Prayers and Devotions; those few deprived Bishops and Clergy in any Kingdom, who suffer for standing out against the same, when the most run into them, cannot but see Men generally Nurtured up therein.

For, as to the Practice of those Immoralities, carnal Reasons, and the course of the Times, and the Terror of the present Powers, will make them go down with most Men. And their Spiritual Guides, will nurse and train them up therein, if once they themselves are generally got in to go along therewith, and to do the same. Nay, when a general Persecution is raised, to drive on the unwilling, and to force them

† Ἐγὼ ἐν ἀν' ἐξέλοιμαί
ἐμὸν τὸς ἀνθρώπους λέ-
γον· πρὶ ἐμοῦ, μὴτε γὰρ
γίναί τὸ πνεῦμα, μὴδὲ
εἶναι τὸ πάθος, &c.
Plut. de Superstitione op.
Tom. 2. p. 170.

so comply for external Interests; they will then stand ready to carry on the same, with regard to Conscience. If any start, or stand off, when consulted, they direct, and perswade them to come in, as they see they themselves have done, and tell them, it will be no matter of Guilt, or of Spiritual Danger to them. And when once they are got in, they speak, and Preach Peace to them, that they may feel no Remorse for so doing, nor Harbour any Thoughts of Returning. And to take off all apparant Inconsistence, from the Commands of God, and the Duties of Religion, about Oaths, and Obedience to Governours, and Common Justice, and not coveting or invading other Mens Goods or Rights, and the like, that are ready to fly in their Faces, and bear hardest on what they have done: They start doctrinal *Salvos* for all these Precepts, to cover their own Ways, from falling under the same, and to prove there is no Sin therein, notwithstanding all the seemingly plain, and Literal Opposition, which those Precepts and Duties bear to them.

And then, as to these same Immoralities, in publick Worship and Devotions; if these ways should really prove Immoralities, at such Times they are plainly Nursed up in them, because they are part of the *Daily Prayers*, and, on Occasion, are the set *Fasts* and *Thanksgivings*, in all the publick Churches and Assemblies. The authorized and establish'd Guides and Pastors, every where then observe and use them, (such States not Authorizing and Establishing, but Depriving the Refusers thereof,) and put them into the Peoples Mouths, if they will follow and say after their Leaders. And this is to be train'd and nursed up in such Devotions, in such sort as People are trained up in any Devotions by their Guides: that is, by being convened and call'd to them, and, in the publick Ministration, lead on therein; the Pastors part, as to this, lying in Leading, as the Peoples doth in Following them.

So that the People in such cases, are generally trained, and nursed up, in these Practices and Devotions. Which, if, for want of Legal Right or Just Title in their New Governour, and for the Continuance of the same in his Competitor, they prove Unrighteous and Immoral Ones; they would be nursed up, in Immoral Practices and Devotions. And what Obligation that would lay, on the Suffering and Deprived Bishops and Clergy of those Countries, for Pastoral Ministrations, will appear, by Considering,

2. Secondly, what Provision, good and Faithful Pastors ought to make against such Dangers and Corruptions, by the Exercise of their Ministry, which shall be treated of in the Ensuing Chapters.

C H A P. III.

Of the Cases, wherein faithful Bishops and Ministers, are bound to stick to their Pastoral Powers and Ministrations.

NOW, if under such Revolutions, for want of such Right and Title in the New Governor, and for continuance of the same in his Competitor, all the foresaid Practices and Devotions are unrighteous and immoral in themselves; this Exercise of their Ministrations, for provision and spiritual supply of all conscionable Adherers to Truth, and to Morality in Practice and Devotions, is to be expected of them, from the reality and obligation of things. If they think them to be so, and they are such in their Judgments; 'tis to be expected from *Men of their apprehensions*, and for them to act so, is but to be true to their own Conversions. If their Brethren own the ejected Prince, to have Legal Right still, or to be King *de jure*; they ought to expect no other from them, since that alone makes all the foresaid immoralities, and they can do no less, if they will act according to that Principle, which is owned and professed by themselves. The only Ground, whereon in Truth they could be exempted from this Exercise, and therefore on which alone it can with Reason be desired, or expected from them, is the *Translation of the Legal Right*; which would remove these immoralities. So, that they can only blame them for this Exercise, who believe the Translation of this Legal Right; nor can they make it appear, that they blame them with Justice; but by clearing this Point, and making Proof thereof.

Their Obligations, to exercise their Powers and Ministrations at such times, are to provide against the wants and dangers of the Souls of Men, and against the corruptions of Religion. And that, which will be ready at the same time, to be alledged against it, will be the *Inhibition and Deprivation of the New State*, and the appearance of *rending the Church thereby*, which is then become united under other Pastors put into their place, or of *making of a Schism*. And therefore, to give a clear Prospect, and for making a truer Judgment of the Obligations, which they stand under to this exercise on such Revolutions, I think it may be of use to consider,

1. *In what Cases, the good and faithful Bishops and Ministers of Christ, are Bound to stick to their Spiritual Powers and Pastoral Ministrations, and what Obligations they have to do so.*

2. *Of*

2. Of what force a Deprivation of Estate, or the Preservation of external Communion and Peace in the Church, ought to be, in debarring them thereof.

1. First, I shall consider, in what Cases, the good and faithful Bishops and Ministers of Christ, are Bound to stick to their Spiritual Powers and Pastoral Ministrations, and what Obligations they have to do so.

1. I shall First speak to the Cases, wherein they are Bound to stick to their Spiritual Powers and Pastoral Ministrations, and are to go on acting as Bishops and Pastors.

Now, this they are Bound to, when there is need of it in the Cause of Religion, and for the safety of the Souls of Men. For these Ministerial Powers, are Sacred Trusts. And the very end, why they are intrusted with the Bishops and Pastors, is, that thereby they may take care of Religion and the Peoples Souls, and provide for the needs thereof. So that they are always to be trustfully Exercised, when they stand in Need of them: or, whenever the Souls of Men will be Endanger'd, and Religion Damnified, by the Pastors omitting such Exercise and Ministration, in the places where they are concern'd.

I say, they are bound then to provide such Ministrations. For the Part of Bishops and Pastors, is not, like that of mere Lay-Christians, to communicate as they can, in what is provided for them by others. But as Pastors, they are to make Provisions. The Work of Ministers and Pastors, lies in Feeding of the Churches. This Feeding of Ministers, is Feeding them with Religious Offices and Ministrations. These, the People are to partake in; but the Pastors are to Provide, and Administer them. And this, as Religion, and the Souls of Men stand in need thereof. And they always need a Provision of such Ministrations, both of the Word, of Prayers, and Sacraments, as may Edifie but not Pervert, and Purge but not Pollute those, that seek to communicate therein. Therefore it lies upon them, I conceive, to provide and supply the Churches,

First, With an Holy, or Sinless, and Unpolluted Worship, and such as may recommend the Worshippers to God, and is fit to be accepted,

There is nothing, that the Souls of Men may seem to need more, than such an Holy Worship. For the Worship of God, is that, whereby in an Especial manner, they are to serve and please him: whereby, they must seek to expiate, and atone him after any Offences, which they have committed against him: whereby, they can gain his Favour, and Aid; it not only being the great means of their procuring, but also an established Way of his Conveying and Deriving down to the Souls of his Servants, those Spiritual Graces and Blessings, which they need and long for. The Ministrations of Worship, are the Ministrations of the Spirit, to Minister and afford Grace to those who duly seek it; and so will be owned of highest Necessity, to all who see what need they have of the Divine Grace

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Grace and Bounty. And since the Worship of God is to stand them in so much Stead, they have need enough to have it Pure and Pleasing, that the Medicine be not turned into Poyson; that it do not affront and provoke God, instead of gaining and appeasing him; and stop Blessings, instead of bringing them down.

There is nothing also, that *Religion lies more in.* The Worship of God, is the most Direct and Immediate Act, and the most express and open Profession of Religion. It is a Service both Solemnly and Professedly Performed in the Presence, and immediately to the Person of God. And being so directly and immediately concern'd with it in Person, he is more nicely Tender of any Prophanation, or Wrong to him therein. 'Tis particularly in matters of his *Worship*, that he declares himself a *jealous God*, in the *Second Commandment*. When Sin and Wickedness is sent up to him there, his own Person is immediately struck at. Instead of being Served and Honoured, he is Aspersed and Blasphemed by it. For such an Unholy Worship, Asperges and Slanders him, as if he were an Unholy God. 'Tis a Profession, to serve, and gain him, by wicked Ways; which represents him, as taking Pleasure in ill Things, and being ready to Phantasize them; fixing upon him, our own Violence, and making him appear as bad, as we our selves are. And this is a most horrible Prophanation, and Blasphemously foul Aspersion, thrown upon the purest of all Beings, turning Piety into Prophaneness; and our very Prayers into Libels, and Reproaches. So that if Men would have their Worship, truly Religious; or such as may truly Represent and Honour God, not Disgrace and Belye him: they must take care above all things, to preserve it free from all Prophane Matter, and Sinful Mixtures. As the Worship, is of an *Holy God*; so must what is Offer'd to him, be an *Holy Worship*. Holiness becomes his House; and more especially his Service. His Servants, must put up Holy Prayers, and not have their Prayers turn'd into Sin, or their Sins presented to God therein, which would turn Prayers into an Abomination.

† Psal. 93. 5.
‡ Ps. 25. 6.

And this is True, of all sorts of Sins, either *Idolatry* and *Superstition*, or *Immoralities*. The needs of Religion, and of the Church require, that Worship and Devotions be kept free from both; and that neither of them mix and incorporate therewith. Immoral Prayers, as well as Idolatrous Ones, are a Blasphemous Libel upon God, and an utter Prophanation and Prostitution of Worship and Devotion; they turn Prayer into an Abomination, and call down a Curse instead of a Blessing. And thus it was in the Heathen Devotions, which were not only *Idolatrous*, as being paid to False Gods: but too often *Immoral* and *Impure*, as being paid to Vicious and Dishonest Deities. Mercury, by their account was addicted to *Theft*; Venus, to *Whoredom*; Bacchus, to *Revelling* and *Drunkenness*;

† See Dr.
Hammond.
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kenness; as others were to other Immoralities. And setting up such Immoral Deities, no wonder they should be † found paying them Immoral Services; and together with their *Idolatrous Sacrifices*, offering up also Immoral Services, as Uncleanneſs, Drunkenneſs, and Revellings, in their Temples. And these Immoralities, in *Lasciviousness and Excess of Wine*, as well as the Mis-applications of Worship therein, were the most Odious Prophanation and Blasphemous Reproach of God, and made them *Abominable Idolatries*, as St. Peter says, 1. Pet. 4. 3.

These Immoralities, whilst they find a place only in Practice, if resisted in, stop the Acceptance of Devotions. And so God told the Jew by his Prophet *Amos*, that till he saw a Course of Judgment and Righteousness, he should hate and despise their Feast-Days, and not Smell in their Solemn Assemblies, nor accept their Burnt-Offerings or Peace-Offerings, nor hear their Hymns and Songs of Praise, Amos 5. 21, 22, 23, 24. And the same he declares to them, by *Isaiah*, Is. 1. 11, to v. 18. and by *Jeremiah*, Jer. 6. 6, 20. And if they have such Fatal Effects, when presented to him only in Practice; what will they have when presented to him in Solemn Worship and Prayers, which makes the Prophanation thereof so much more Staring and Audacious, and the Provocation abundantly more Hainous.

Now these Sinless Prayers, free from Immorality, as well as from Idolatry, which Religion and the Souls of Men stand in such need of, it must be the Care of Pastors, to provide and Supply them with. As Ministers of Prayers, they must see that such be administered to them. Yea, as God himself is Jealous of his Honour, in these Services: So must they, as his *Substitutes* and *Representatives*, be jealous for him, to maintain and preserve Purity therein. And that, to invite Honest and Sincere Tempers, to resort to Prayers and Divine Service: as well as to prevent their contracting Guilt, and Prophaning God instead of Pleasing him, when they are met there. For wicked and unrighteous Prayers, extremely disturb Righteous Petitioners, and drive away truly Pious and Devout Minds, making them *μὴ δαλέειν Θεῷ*, as it is in the Septuagint, on the Pollutions of the Sacrifices by *Ely's* Sons, that is, To forbear the Service of God, and to abhor the Offering of the Lord, 1 Sam. 2. 17, 24.

I do not say, there is the same need of affording the People of God this pure Worship, free from the Company of Immoral Practisers. The Congregation of Worshippers, or Church of God in this World, is like to be a Mixture of Persons; or as a Field, wherein Tares will grow mixed with the Wheat, till at the general Harvest, they come to be separated and Weeded out by the Angels, as our Lord † says. Immorality whilst only in Practice, tho' it Dishonour God, and hinder the Effect of Prayers as to the Practisers themselves; yet doth not affect Communion, or stain the

† Mat. 13.
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the Devotion of others, and intercept the Blessing from those good Practisers, who joyn with them in publick Offices. And this is the Error of those, among our Dissenters, who have insisted on the Plea of *mixt Communion*, meaning thereby, a *Mixture of Persons*, or of good and bad Practisers in Gods Worship and Service, which they pretend should be made up of *Saints*, or of *Pure and Regenerate Souls*. Church-Governours, I grant, in such Sort, as may be most Medicinal to the Offenders themselves, and to preserve Religion from the stain, and the sound Members from the Infection of such Companions, are to remove such, (especially when the Immoralities are Gross and Notorious,) from Communion by Church-Censurers, so far as may be profitably and prudently done in Course of Discipline, and as Times and Circumstances, and the State of a Church in this corrupt and mixt World, will bear. But this will be no absolute Provision against them; and after all, the Church here will have a Mixture of Persons, or good and bad to meet together in Divine Offices, and 'tis not for any, to break Communion with it thereupon.

But, though they are not universally to keep out Immoral Practisers; yet they are to keep out Immoral Prayers from publick Ministrations. For these are offer'd to all that come, though only fit to Poyson, not to Nourish them: And are put up to God, in the Name of the Congregation; and so are a publick, visible, and professed Dishonour to him. So that they, who have the Care of publick Worship, must take care to purge them out of it.

It will be incumbent on them, to supply the Church,

Secondly, *With the Ministrasion of all that Truth, which is necessary to be believed, or Practised.* The Word, or Preaching of these Truths, to bear up Religion, and to save the Souls of Men. And the Ministry of the Word, is committed unto them.

This Ministrasion must be of *all Necessary Truth*. What our Lord intrusted with the Apostles, and, in them, with the Bishops and Pastors of the Church to the end of the world, is, *to Teach them to observe all things whatsoever I have commanded*: Where all things, must needs take in all that are necessary. *Mat. 28. 20.* And St. Paul, in Discharge of his Cure of Souls, pleads himself *pure of the Blood of all Men*, as having declared to them the whole Counsel of God, which their Blood might any way depend upon, and having kept back nothing that was Profitable to them, *Acts 20. 26, 27.* For in these Points, if the People perish through the *Watch-Mans being Dumb*, or for want of his giving warning; the People Die, indeed, and are taken away in their Iniquity, but their Blood will God require at the Watch-Mans Hand, *Ezek. 33. 6, 8.* As for inferior Truths, which are not commonly necessary for Christians to know, and to be instructed in; but in

their Nature, are more indifferent: They may be forbore for Peace, as need requires, and to prevent great Stirs and Divisions in the Church. But Truths of Necessity and Importance, must not be neglected, or given up on such Pretences.

And it must be a Ministration of all that is necessary, *whether in Faith or Practice*. That which makes either, to be a necessary part of their Ministration, is, because they are necessary parts of Religion, and necessary to the Souls of Men. And this makes an equal Necessity, of Ministering both. For Obedience, is as Necessary, and indispensable a Branch of the Gospel, as Faith: And Practical Opinions, are, as much set by, as Propositions about Faith; and as much Dishonour may accrue to God, and as much Danger to the Souls of Men, by Practical, as by Speculative Heresies. Nay, many times more, since matters of Morality and Practice, are more naturally imprinted on all Mens Hears, and are more easy and obvious to all Understandings. They lye open, to the Unlearned, as well as to Learned Men. Yea, the Ignorant and Unlearned, oft-times continue to see them, when the Learned overlook them: a little Skill, with a sufficient Degree of Honesty, qualifying Men to discern these Matters; and there not being so much need of Learning, in those, who would descry, as there is in those, who would pervert and mistake them. And this makes the Mistakes of Men, in these Points, both more Dangerous to themselves, and more Dishonourable to Religion. For being so generally known, or easy of Knowledge: There is not like Room in them, for Extenuation and Excuse, of Error or Ignorance; as there is in Speculations of Faith, that are of harder Examination, and lie further off; which renders Practical Heresies oft-times more *Dangerous*. And on the same Account, the Dishonour to God and Religion thereby, is more universally noted, being more manifestly Apparant, and more sensibly Disgusting, to the Generality of Beholders: Which makes them also, more *Disgraceful* and *Scandalous*. And therefore they stand particularly bound, to Minister the Word, and give warning, in these Points: Both as what would oft-times more surely, and irremediably shed the *Blood of Souls*; and as what would prove more Scandalous in the Sight of all considerate Persons, and make Religion more generally *Despised*, *Blasphemed*, and *evil Spoken of*.

Particularly, it will be incumbent on them to supply the Church with the Ministration of Necessary Practical Truths,

1. *When Dangerous and Immoral Practices are setting up*. Especially, if they are setting up generally, and most People are in danger of being drawn into them: As when they come dressed up, with Appearances and Recommendations of Wordly Ease, or Interests; or are driven

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Chap. 3. *are bound to stick to their Pastoral Ministrations*

driven on by the Arm of Secular Power, or by the Cry of a Time. And undisturbedly, as when they, who are in the place of Reproving, Dissemble and Connive at them; and are Dumb, not lifting up their Voices against them.

These Immoral Practices, tho' the Immoral Things are only Practised, but not Justified, are most Dangerous and Destructive to those Souls, who are involved therein. And when they see Men in the Ways of Death, the Watchmen are required at their Peril to give Warning, and to tell them what will be the End thereof. *If thou givest him no Warning, nor speakest to warn the Wicked from his wicked Way, I save his Life; his Blood will I require at thine Hand, Ezek. 3. 18, 20. and cap. 33. 8.* They are the Spiritual Weaknesses, and Diseases of Souls, their Strayings, and Loosing of themselves, in Wrong and Pernicious Ways. And the Duty of Shepherds, is not to stand off, or to keep Silent when these Maladies have seized the Flocks; but to shew their Pastoral Care, and make Provision for them. They are, as God tells the Shepherds by Ezekiel, *to Heal that which they find to be Sick, by applying proper Remedies; and to Strengthen that which is Diseased, Feeding it with wholesome Doctrine, or † Proper Aliment, as Grotius says, † Bonis Alimēntis. Grotius* upon it; *to bring again that which was Driven away, and to Seek that which was lost, if happily, by seasonable and needful Warning and Admonition, they may recover it. Ezek. 34. 4.* And if they take up with Feeding of themselves, and Neglect by these ways to Feed the Flocks at such times; he denounces Woes to them, ver. 2. and declares *he will require his Flock at their Hand, ver. 10.*

I do not say Immoral Practices, are a Cause for Pastors to Seperate Communion. For Immorality, whilst confined to Practice and Conversation, and not crept into Worship and Prayers, doth not hinder all Communion in Divine Service. Nor are we to seporate from any Church in Divine Offices. because of a Mixture of Persons, or of their having Moral and Immoral Livers among them, as I observed before.

But they are an obliging Call to them, *to Minister the Word, to put a stop to them.* And if they cannot be allowed to do this in Communion with others; they must do it however, by breaking off from them, and Officiating by themselves. And such Breach, to say nothing of other Grounds, is consequential upon the Ministrations of the deprived Pastors, on such Revolutions. They are by their Deprivation Secluded from Ministring in the Authorized and Established Churches; and so must act seperately, and Minister by themselves, if they are bound to Minister the Word at all.

2. When ill, or immoral Practices, are not only set up, but Justified. And then ill Practices, are turn'd into ill Principles, and become Doctrines. There may be a Defection from Duties in Practice, whilst Men retain their Principles: Their Love of this World, and the Strength of Corrupt Passions, carrying them too oft, to act and do ill against their Judgments. But if their Opinion is brought over, and in Judgment they are reconciled to ill Ways; since all Judgment is upon Principle, that is, by change of Principles. Their Judgment then is perverted, by ill and Corrupt Doctrines. Which, having imbibed to corrupt, and alledging to clear and justify themselves; they will teach and propagate among others. And when, by venting corrupt Principles and Propositions, False Guides set up for Teachers of ill Things: 'Tis high time, for True and Faithful Guides, to open their Mouths, and to strive for Truth and Righteousness against them. They are ill Watch-Men, if they are asleep, or silent, at such a Time. And ill Shepherds, if they take no care to lay wholesome things before the Flocks, and to drive away unwholesome, when the Speakers of Perverse Things, are endeavouring to Poyson them. And Unfaithful Stewards, and Dispensers of the Word, if, instead of dispensing it out, they smother and suppress it, when the Church is in the greatest need to be informed thereof.

Particularly, they are obliged to this Ministration, when the ill and Immoral Practices are Justified.

1. First, In some particular Cases, especially, if those Cases are of general Concern, that draw in great Numbers of Persons: And may prove of long Continuance, to hold them on for a considerable Time, in the Repetition of the same Immoral Practices. Both which happen, in Case of Injustice, to dispossessed Princes, and of turning Allegiance against them; which concern all the Subjects of such Princes, and will continue so to do, till the Competition ceaseth.

Now these Immoralities in particular Cases, are the Immoralities, that will destroy Souls, when those Cases happen. It is in particular Cases, that particular Persons are Guilty of them, and liable to be condemned for them. So, 'tis in particular Cases, that they need to be warned against them, and shew'd the Danger of them.

And the giving them this Warning, in such particular Cases, as they come, is the Business of the Watch-Man. For he is set to Watch particular Cases, and against particular Occurrences; and is to call out and give warning, as oft as he espies any Harm, or Danger approaching therein. And if any perish in those Cases, for want of his giving them Notice, God tells him, † He will require their Blood at his Hands. The Watch-Man, must have both his Eyes abroad, to espie these Dangers; and his Tongue free, to proclaim, and give warning.

† Ezek. 33.6.

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warning of them: Being set to drive any approaching Evils away, by giving the Alarm for People to Arm against them, and to keep out of their Way. And if, like Men asleep, they take no Notice of Vices, when catching and over-running their Flocks, nor open their Mouths against them; the Scripture brands and upbraids them, as it did the *Prophets, and Watch-Men of Israel*, with the Name of *Dumb Dogs that cannot Bark*: It being the Office of *Priests and Prophets*, to reprehend and open their Mouths, against approaching Vices, as it is of Dogs to watch the House, to open theirs, and Bark against approaching thieves, as † *Grotius* comments upon it, *Isa. 56. 10.*

† *ad loc.*

It is the part of † *Stewards and Rulers of the House*; who are set to attend all particular Cafes, that may arise, and concern the Family; and still to Dispense and Deliver out, *what Portion of Food*, each Cafe, or Occasion, may make Needful, or proper for the *House-Hold*.

† *Luk. 12. 42.*

It is the Office of *Pastors and Shepherds*, to have an Eye to circumstances of Time and Place, and to Watch over their Flocks in particular Cafes. The Needs of their Flocks, their Sickneses and Strayings, lye all in particular Cafes. And, as the Work and Duty of *Shepherds*, lies in † *Feeding of their Flocks*, it will be their Duty to administer this Food, when they need it, and their Care and Provision must be for those particular Cafes, which are in want thereof. Their *Feeding of their Flocks*, must be by *Strengthening them* in any Cafe, where they see them *Diseased*; or *Healing them*, where they find them *Sick*; or *Suiking after them*, when they are *Lost*; and *bringing them back* at any Time, when they are *gone Astray*, or are *Driven away*, as God tells the *Shepherds of Israel*, *Ezek. 34. 3, 4.* And if they Neglect, by their Ministrations to feed them in these Cafes, where they are in so great want to be Fed; he tells them they are no *Shepherds*, but that *his Flock is without a Shepherd*, v. 5. Or, that they are such a Shepherd, as *Feed not his Flock, but Feed themselves*, ver. 2, 8.

† *Ezek. 34. 2, 8.*

It is the Duty of *Ministers of the Word*, who are to watch and mark seasons, and not to let the People want it in any Cafe, when they need to be Warned, and Instructed by it. They are to *Preach the Word*, and to be instant in it, in Season, yea, and even out of Season, 2 Tim. 2. To see, that none of the Family Starve, or go astray for want thereof, in a trying Time; but that all have what *Portion of it they need, in due Season*, *Luk. 12. 42.* They are constituted *Pastors and Teachers*, to *Minister the Word*, for perfecting the Saints, and for *Edifying the Body of Christ*: And so are bound to administer it in any Cafe, where the Saints need to be perfected; or where that Body needs to be repaired thereby; as sure they do, when ill Practices are broken in, and are allowed among them, *Eph. 4. 11, 12.*

Of the Cases, wherein Faithful Bishops and Ministers, Part I.

It is the Work and Profession of *Guides of Souls*, to direct them in all particular Occurrences, and to set them Right in all Cases: And if at any time, they see them about to mistake their Way, to shew them which Path they ought to keep; or, if they see they are gone wrong, to call out to them to come back again. They are such *† Guides or Leaders*, as are intrusted with, and *must give an Account of Souls*: And so are strictly bound to see, that they do not stray, nor perish in any Case, for Want of true and careful Guidance and Direction. *Heb. 13. 17.*

So that particular Cases, which are the Times of the Peoples Needs, must be Times of the Pastors Ministrations. Especially such particular Cases, wherein the Generality are like to run into Deadly Sin, and are like to be daily Repeating the same, and, for ought appears, to continue long therein.

And therefore in such Cases, if Immoral Things are not only practised, but justified; the True Pastors are more highly bound to Warn the Church, and to shew the Guilt and Danger thereof. The true Justification of them in such particular Case, without any further Propositions or False Doctrines about them, is enough to require this Ministration at their Hands. For, when such Immoral Things, are justified; Sin is not only Practised, but it, and Death, are generally recommended. Men are taught then, to *† call Evil, Good*; and to embrace Sin, without Remorse or Shame; and to meet Death, without Fear, or Sence of Danger. And what is there left then to restrain them, from Corrupting themselves therewith, according as they are lead thereto, by their own Interests, Ease, or Inclinations; or by the Power, or Perswasions of others? So that Sin, and Death, here Run Triumphant, and go on without Opposition. And that sure, is a Call for the Ministers of Righteousness, to stir up their Ministerial Powers, to put a stop thereto, and to save the Souls they are set a Minister to, from being polluted and destroyed by them. They would be *ill Ministers of the Word*, should they administer no Word, but be silent; and *ill Watch-Men* for their several Charges, should they give no Warning; *ill Stewards of the House-Hold*, should they make no Provision; *ill Shepherds of the Flocks*, should they neglect to Feed a Minister to them; and *ill Guides of Souls*, should they fail to shew the Way, and to give Directions, how they may avoid both Sin and Death, so fairly and invitingly recommended to them, and so hastily come upon them, in these Cases.

† viz. Guides.

† 1st. 5. 20.

C H A P. IV

More of the Cases, wherein faithful Bishops and Ministers, are bound to stick to their Pastoral Powers and Ministrations.

BUT when Immoral and Unrighteous Practices, are Justified in any particular Case: Since those Practices are literally and directly Condemned by Moral Precepts, they who pretend to justify them, must find some way to reconcile and take off those Precepts. So that this Justification of Immoral Practices in a particular Case, will be sure to bring on another Step, which will make this Mitigation of all true Pastors still more Necessary, and that is,

2. Secondly, *The eluding, or vacating of Moral Duties, and Precepts opposite thereto, by Doctrinal Salvo's.*

When Men both act, and justify immoral things, they do not ordinarily renounce the Duties transgressed thereby, under their general and received Names; but start such Doctrines and Principles about them, for Salvo's, as elude, or vacate them in Practice.

Thus, the Jesuites allow the sinfulness of Lying. But they say, what is Spoken is no Lye, if they can make it a Truth by a *Mental Reservation*; or by the *Equivocalness* and *Ambiguity*, of any Words or Sentences, whereby it is Expressed.

Thus also others admit the Damnableness, of *Resisting the Higher Power*, according to St. † Paul, or of *Raising Rebellion*. But they say, this is only resisting them, whilst they keep to Laws, and within the Bounds of Legal Powers, and the Frame of the Government; not when they go beyond them. They own, that by the *Fifth Commandment*, and other Scriptural Precepts, Allegiance is due to their Sovereign Prince. But they teach withal, sometimes, as the *Papists*, that it is in the Power of the Pope; or, as others, that it is in the power of the People, to depose their Princes, and then they are no longer Sovereigns. And thereby, to Absolve and Discharge themselves, from owing and bearing them any more Allegiance. Which Positions, for *Deposing Princes*, and for *Absolving Subjects from their Allegiance* to them, have passed in the Account of our Laws and Church, for *Damnable Doctrines*. Or else they say, that this Allegiance, is due for the *Sake of Pubick Good*; and

† Ro. 13. 2.

and that whether the Sovereign himself, whose Right it is, Discharge it or no, Publick Good, when it interferences, will give a Discharge thereof. Or again, that it is due, *only on Account of Actual Administration*, and is still to follow the *King in Fact*: And so is no longer Due to their Lawful King, if once another hath Forcibly Dispossessed him.

Further yet, some allow the *Sacredness* and *Obligations* of Oaths, particularly of the *Oath of Allegiance to Princes*. But they teach moreover, sometimes, that all this Sacred Obligation, is only to some *Feigned Softning and lower Senses* of their own, neither suiting with the Nature of things, nor with the Ordinary and Honest Use of Words, and with the Simplicity and plain Dealing of Promises and Solemn Declarations. Nay, nor with their own ensuing Practice and Performance thereof, they, who in Swearing, declared for a lower, afterwards paying and practising an higher Sence; as all will be call'd to do in course of their Obedience, who profess Allegiance to any as their Civil Governours. Or else, that all this Sacred Obligation of the Oath of Allegiance, is in *Subordination to the Antecedent and Superior Obligation of Publick Good*, and that it will Absolve and Discharge them from it,

Again, they admit the unlawfulness of *Stealing*, or of taking another Man's Goods, or Crown, against the *Eighth*; or of *Coveting* them, against the *Tenth Commandment*. But they teach also, which roots up the Foundations of common Honesty and Justice, that if Providence has at any time assisted an Invader to get them from him, the Invader has thereby got a *Providential Right* thereto, which is the best Right; and that after that, they may *lawfully maintain him, in his Present Possession*; and may *Innocently keep the other, whom themselves are still to have the Legal Right, out of the Possession of his Right*, yea, and may with a safe Conscience force any Remaining Parts out of his Hands, which he shall happen to continue still Possessed of.

Lastly, Admitting the ordinary *Wickedness* and *Destructiveness*, of such Breach of Oaths, and of open Injustice, &c. yet many think all may be salved, by the *Maintenance and Preservation of some other Duties thereby, which are of more worth*, as of *Orthodox Faith*, or of *Purity of Gospel-Worship and Divine Service*. Thus the Jews, who Swore by the Name of the Lord, but not in Truth; viz. Swearing Falsly what they never meant nor intended; nor in Righteousness, viz. promising to do what was very Unrighteous and Unjust. And yet, as God taxes them by *Isaiah*, they thought to salve all, and would stay themselves upon the God of Israel, by calling themselves of the Holy City, or by retaining God's Temple and true Worship still among them, *Is. 48. 1, 2.*

Such

Chap. 4. *are bound to stick to their Pastoral Ministrations.*

Such as these, are the Doctrinal Salvo's, whereby Men, who in the General would continue to own, and to profess Moral Duties and Precepts, do notwithstanding study to reconcile them with some beloved and justified Practices, which are a literal and down-right Breach thereof.

Now, though for Silencing of their own Consciences, or in Fear of Worldly Shame, in these, and the like Cases, Men still own the Duty in general Words: yet, by these opposite Principles and Doctrinal Salvo's, do they Elude and Vacate them in Practice. That is, under Shelter of these opposite Doctrines, they practice against those Duties, and Justifie themselves therein, as if there were no such Duties to restrain, nor general Words to forbid them.

Under the Doctrinal Salvo's, of *Equivocations* and *Mental Reservations*, for instance, they think themselves true Men, all the time they are telling horrid Lies. And under the aforesaid Doctrinal Limitation, of the *Damnableness of Resistance*, to *Legal Actions* and *Administrations of Justice*; they believe themselves good Subjects, whilst they are most wickedly Levying War, and Rebelling against God's Ordinance. Thus likewise, under the Doctrinal Salvo's, of the *Popes*, or *Peoples Power to Depose Kings*, and to *Discharge their Subjects of their Obedience*; of *Allegiance being Due, only to a King in Fact*; or whilst the Payment of it makes as they conceive, for the *Publick Good*: may they think themselves Unreprovable in Duty and Loyalty to their Lawful King, though all the while they appear both to God and Man, as if they ought him nothing; yea, tho' both by Prayers and Practice, they openly resist him, and oppose and set themselves against him. And by confining the *Obligation of Oaths of Allegiance*, to their own *Arbitrary Senses*; or, by Cancelling them, by *Antecedent Obligations of Publick Good*: They may Fancy themselves keeping Faith, all the time they are wofully breaking it; and that they are observing Oaths, tho' all the while at their extremest Peril, they are Literally Forfeiting themselves. And under Shelter of the aforesaid *Providential Right*, to what an Invader has unjustly got into his Possession: They may take themselves for Just and Righteous Persons, whilst all the time they are wickedly and horribly backing Violence and Wrong; and helping one to hold, what they believe and know he hath unjustly got; and keeping the injured and oppressed Person, out of his own. And this is making God's Laws of no Effect in Practice, however they may still be owned, in general Names and Acknowledgments; since, in their Actions, Men may do Contrary, as Securely and Warrantably, as if there were no such Laws at all. Thus it was, with the Salvo of the *Vow Corban* among the Jews, to get clear of the Duty, of *Honouring and supporting Parents*. And with

with other Salvo's about Oaths, and other Commandments. And these our Saviour call'd, a making void the Commandments of God through their Doctrinal Traditions, Mat. 15. 5, 6. and Cap. 23.

And where this is the Case, it must not be said, on the Account of their still Owning and Preaching up the Moral Duties, under their general Names, that Men have made no Change of Moral Doctrines. They may have made none, but say the same, as to general Doctrines, viz. that in the General, there lies an Obligation upon Men, to keep Faith and Oaths, and to be Obedient and Passive under Governors, and to do Justice to Proprietors, and the like. And so the Pharisees would in the General own, the Duty of Supporting Parents, and those other Duties, which they made void in Practice. But these general and abstracted Doctrines, lie further off; and some other Doctrines more circumstantiate give them their proper Limitations, and teach the Obligation thereof, and how far they are Duties in particular Cases, must come between them and the Practice of Men, which lies all in such particular Cases. And in these nearer, and more limited and circumstantiate Doctrines about the foresaid moral Duties, there is a Change, when Men fall to start the foresaid Salvo's. Yea, such a Change, as intercepts all the Force of the General Doctrines, and teaches and authorizes Men, notwithstanding those general Doctrines, to Practice otherwise. And such as the Pharisees made, for which they are charged by our Saviour, for making void God's Laws; which certainly is to make a woful Change thereof. These saving Doctrines, are all changes of Doctrine; and the Preachers thereof at such times, make as great a change of Moral Doctrines, as is necessary to make a change of Moral Practices. And tho' they may not all Agree, in any one of these Salvo's, or changes of Moral Doctrine; as Men are not so like to do when they are going wrong, the ways of Error being Infinite, tho' the way of Truth is but One. Yet if once they all Agree, not only in following, but in justifying and teaching the Immoral Practices; they must all do it, upon one or other of these new saving Doctrines, which Men, not hardly enough to decry moral Duties under their general Names, must each of them chuse for themselves as they see Cause.

Now, when such changes of Practical Doctrine are introduced, and Moral Duties and Precepts are thus eluded and vacated, by Doctrinal Salvo's and Limitations: 'Tis more highly incumbent still, on the Ministers of Christ, to stand up in his Cause, and to administer his Word in Defence thereof. They are Ministers of Religion, and must not let it suffer in any of its Articles, or Duties; but, as its appointed Officers and Advocates, must guard and maintain them. These Articles and Duties, are a Trust divinely committed to them, † The glorious Gospel,

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Chap. 4. are bound to stick to their Pastoral Ministrations

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was committed to my Trust: And † we are allow'd of God, to be put in † 1 Thes. 2. 4.
Trust with the Gospel, saith St. Paul. They are intrusted in their Hands,
as things, which they are to keep and hold fast. O! Timothy, keep that which
was committed to thy Trust, saith he again, 1 Tim. 6. 20. Hold it fast,
and in the Form of sound Words, wherein it was delivered, 2 Tim. 1. 13.
He trusts to them, not only to keep and retain them, but to defend and
plead for them. I am set for the Defence of the Gospel, Phil. 1. 17. To
take care, that they be transmitted down to others, who shall come
next in Succession: The things, that thou hast heard of me, the same
commit thou to Faithful Men, who shall be able to Teach others therein,
1 Tim. 2. 2. And having received such Sacred Trusts, they must shew
a strict Fidelity, in Discharge thereof. St. Paul directs Timothy, to commit
them to Faithful Men, 2 Tim. 2. 2. And saith, Christ committed the
Gospel to his Trust, and put him into the Ministry of it, counting him Faith-
ful, 1 Tim. 1. 11, 12. And all this Fidelity, is to be the Fidelity of
Ministers, who are intrusted, not only with the private Keeping and
Protection; but with the publick Ministrations of these Articles, and Gos-
pel Duties. So that their Keeping, and holding fast to them; is their
Keeping and Holding, to the Preaching, and Ministrations of them;
and by that same Preaching and Ministrations, are they to defend them
in the present Age, and to deliver them over to Posterity.

And therefore, when any Moral Duties or Precepts, deposited and
intrusted with them, are endanger'd, and Attempts are made to elude
or vacate them: They are tryed, how true they will prove to their
Trusts, of Ministerial Keeping, and Defending, and transmitting of them
down. And then, they must not desert them, but stand up and act
for them, by a Faithful Administration. If others treacherously reject
them, or bend their Wits to vacate them, and render them of no effect;
they must not run in, to give their Voice with them; nor by their
uncontesting Silence, and base yielding, betray, and give up that
Sacred Depositum, which was intrusted to their Custody and Main-
tenance.

This ministerial Maintenance and Administration of Moral Precepts,
when thus changed and vacated by corrupt Salvo's, God expected from
all True Prophets, and Faithful Shepherds among the Jews.

In the Prophet † Jeremiah, we are told of * False Prophets and Pastors, † chap. 23.
who, by such Salvo's, had Poyson'd Peoples Morals. They had cor- * ver. 1, 9.
rupted them in point of Oaths, drawing them generally into Swearing,
(or Perjury, as † Castalis, and Arias Montanus, and others,) because of † ad loc.
which, as 'tis there said, The Land Mourns: And also, in point of
Justice, abetting a Course of Evil, (or Violence, as the Margin,) and of
Unrighteous Force, Jer. 23. 10, 11. Rupture of Practice, was by

Corruption of Principles. For they had made them first to believe, that there is no Sin in these their Doings; which they had studied to shelter by Salvo's of their own Invention, from the censure of those Laws, which seemed plainly to forbid them. *They commit Adultery, and walk in Lies, i. e. in Lying salvo's and Adulteration of moral Duties, making the Preservation of Gods Worship and Temple, a Shelter for these Vices and Immoralities, as † Grotius Notes: And by such adulterations, they strengthen the Hands of Evil Doers in these Ways, that none of them doth return from his Wickedness,* ver. 14. And these Salvo's, invented from Time to Time, as need was, were not more Defection from the Truth, than from their own profess'd Principles. The Prophets being taxed therein, for *causing the People to err, as by their Lies, so by their † Lightness,* ver. 32. But now, when the False Prophets, and unfaithful Shepherds, set themselves by such corrupt Salvo's to elude and vacate moral Precepts; God expected of all the True and Faithful Shepherds, that they should stand up against them, for Maintenance, and Maintenance thereof. *They should have stood in his Council, and have caused his People to hear his Word, to turn them from their evil ways, which the False Teachers labour'd to strengthen and encourage them in, by their Lying Salvo's,* ver. 22. If any Prophets had a Word, he expected they should *speak it Faithfully,* ver. 28. That *his Word should be in them like a Fire,* bursting out with Violence, and not sparing any that stood in its way, as the False Prophets, those false and flattering Accomodators, were wont to do; *and like an Hammer that breaks the Rock in Pieces,* striking on the most obdurate, when they other, in their soothing ways, were wont to stroak them, ver. 29.

In Ezekiel, God complains of the False Prophets, for *Daubing* over Immoral Practices with untemper'd Mortar, i. e. with corrupt Salvo's to cover them from the Censure and Condemnation of moral Precepts. *Ezek. 13. 10, 11. &c.* Their *Daubing*, was by such Covers, or Plasters, as were *Visions of Peace*; or to shew the Evil Doers, how they did not break with God, and moral Duties, by these their immoral Practices, ver. 15, 16. This he also calls, *making Korchiefs* or Valves, their end being to hide all Appearance of Sin and Deformity in their Actings; and saith, *they sited them to every Stature,* ver. 18, 21. And *by these Lies, or Lying Salvo's, they made Men believe, that there was no Breach of moral Precepts in these immoral Practices, nor any Danger of Death thereby; and so strengthened the Hands of the Wicked, so that he should not return from his wicked Way, by promising him Life though he went on therein,* ver. 22. But if any true Prophets, who saw this, should keep silence; or, out of selfish Subtlety, should Skulk, and keep out of those Dangers, which the ministerial Reproof thereof suc-

† in ver. 10.
and ver. 14.

† See Zeph.
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such Times: God brands them, as *being like Foxes in the Desert*, for not having gone up into the Gaps or Breaches to repair them, and for not having made up the Hedge for the House of Israel, by fencing it again with sound Doctrine, and with the Conscience of moral Duties, to keep out all further Eruption of such immoral Practices, ver. 4, 5. And elsewhere by the same Prophet, he denounces woes to them, and declares he will require his Flock at their Hands, if, instead of Feeding only themselves, they do not, as becomes good Shepherds, Feed their Flocks; and that, by the due exercise of their Ministrations, for Strengthening the Disabled, or for Healing the Sick, or for Reducing the Scatter'd, or Recovering the Lost, as the needs of the Flock shall require, Ezek. 34. 2, 3. 4. 10.

The Priests, saith Zephaniah, have done Violence to the Law, forcing it with corrupt Glosses and Expositions, to bear with immoral and unlawful Practices. Zeph. 3. 4. *They have violated my Law*, or, as the Margin from the Hebrew, *offered Violence to it*, i. e. stopp'd its Mouth by Wicked Salvo's, not suffering it to condemn those evil Deeds, against which it is design'd, saith God by Ezekiel, Ezek. 22. 26. These corrupt Salvo's, and doctrinal Perversions of Gods Laws, are grievously complained of by the Holy Prophets, and still grew up among the Jews, to perfect the Wickedness, and to hasten on the Ruin of that Church. But whensoever these Attempts were made by False Prophets and Seducers, to pervert the Laws of God; it was incumbent on true Ministers, to oppose them therein, and to Minister those Laws and Duties to the People in their true meaning. And they still incur the Censure, of *Shepherds that Feed not the Flock, but themselves*; † Ezek. 34. of *Blind VVarch-Men, and Dumb Dogs*; if they are silent, and sit still on such Occasions. † Is. 56. 10.

The like, our Saviour Christ also expected from his Disciples, when they found such Salvo's advanced, for Practices against any of his Commandments.

The Pharisees, had invented many doctrinal Salvo's, to justify Men in the Breach of moral Duties, and to vacate several of Gods Holy Commandments. Thus they dealt, by the Breach of Oaths; which they cleared by several arbitrary Limitations, and nice Distinctions of their own, about the Obligation of them, or Mens becoming Debtors, i. e. bound by them, Mat. 23. 16, 18. And by the Denial of Relief, or Help to Parents; which they † said was discharged of the Obligation laid by the Fifth Commandment, and free from Sin, if it was salved by the *Pow Corban*, i. e. if they had made a Vow before, that they would never Relieve them, Mat. 15. 4. 5. 6. Thus Frustrating the Com-
mandments of God, as he tells them, and making them of none effect, through
† See Dr. Lightfoot's *Hor. Heb. is* loc.

Of the Cases, wherein Faithful Bishops and Ministers, Part.
through their undermining Salvo's and Traditions, Mat. 15. 6. and
Mark 7. 9, 13. Not to mention, their Limiting the Obligation of
all Righteousness, to external Acts; or other ways, of their exempting
many Offences, forbid by their own Law, as well as by that of the
Blessed Jesus.

But when the *Ministers of Christ* met with these Salvo's, it was their
 Part, not to suffer them, but to rescue moral Precepts from being cor-
 rupted, and Mens Consciences and Practices from being insnared by
 them. They were to † *beware of the Leaven of the Pharisees*, in these
 and other Points: not only, as private Christians, to beware of imbibing
 it themselves; but, as Pastors, of suffering others to be tainted, or cor-
 rupted therewith. When by these, and such like Glosses, † *the Law*
 † *givers had taken away the Key of Knowledge*, and * *shut up the Kingdom of*
 * *Heaven against Men*, as our Lord saith; they, as Ministers of that
 Kingdom, were to unlock and open it to them, and to make these
 Duties, which were the Paths thereof, plain for all, who were sincerely
 desirous to walk in them. They that are made *Pastors*, and put in Sta-
 tion to be *Great in the Kingdom of Heaven*, must both do the same them-
 selves; and teach others to observe, even the least of Christ's Commandments,
 when others not only transgress them in their own Practice, but teach Men
 to transgress them, Mat. 15. 19.

St. Paul afterwards speaks of *False Apostles, who corrupted the Word*
 of God. Καταverteres, that adulterated it, as Vintners do their VVine,
 by corrupt Mixtures, blending their own Arbitrary Salvo's and Con-
 ceits therewith, or *Mixing their own Doctrines with Gods*, as St. * *Chrysostom*
 * *comment.* 2 Cor. 2. 17. Who handled the VVord of God de-
 ceitfully. 2 Cor. 4. 2. And spoke Lies in Hypocrisie, pretending them
 consistent with, or sometimes promotive of Duty and Piety. 1 Tim. 4.
 2. And perverted the Gospel of Christ, Gal. 1. 17. But when the true
 Ministers met with any of these corrupt Infusions, and Adulterations
 of Christian Doctrines; instead of Treacherously conniving at these A-
 dulterations, they were, by a purer and more sincere Ministrations, to
 cure and teach Men better. They were to make full Proof of their Mi-
 nistry in Preaching the VVord; and to reprove, and rebuke all that was
 contrary to it, among those that would heap to themselves Teachers of
 Errors and Adulterations of the Truth, according to their own Lusts,
 2 Tim. 4. 2, 3, 5. When others fell to speak Lies in Hypocrisie, they
 were not to neglect the Gift that was in them, that is, their Pastoral Pow-
 er and Function; but to † *stir it up*, and put the Brethren in Remembrance
 of the pure and saving Christian Truths and Duties, that they may dis-
 charge the part of Good Ministers of Jesus Christ, 1 Tim. 4. 2. 6.
 14. When Vain Talkers and Deceivers started up, Teaching Things they
 ought

† Mat. 16. 6.
 11.

† Luk. 11.
 52.

* Mat. 23.
 13. vid. Chry-
 sost. in loc. &
 Comment. in
 certi Auktoris
 ap. Chrysost.
 in loc.

* in loc.

† 2 Tim. 2. 6.

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ought not, for Filthy Lucre's sake; they were call'd upon, not only to hold fast the Faithful Word, as they had been taught, and to keep to it themselves; but also, by Sound Doctrine, to exhort and [†]teach others, [†]Act 20. and to convince, and stop the Mouths of Gain-Sayers, Tit. 1. 9, 10, 11. ^{28, 30, 31.}

Thus are the Faithful Ministers of Christ obliged, to Feed the Church with the pure Administration of Moral, or other Gospel Duties; when the False Guides, by doctrinal Salvo's, and undermining Propositions, are shewing Men, how they may securely Vacate and Transgress them. They are not to connive at such Corruptions, and Adulterations of moral Precepts; but to cry out, and warn against them: Nor to smother, and keep up the real and injured Duties; but to Preach and Minister them out to those Souls, who are like to perish through their Ignorance, and Breach thereof. And this, as they will answer Gods repeated Calls and Injunctions, or approve themselves True and Faithful to their Ministerial Trusts. To neglect it, or fail therein, would be Treachery and Falseness to that Sacred Doctrine, which had been deposited with them; and to those Souls, which had been committed to them.

And this Ministration they are bound to, tho' these corrupt Salvo's are only the Doctrines of the Pastors and Teachers, (as those foremention'd Salvo's of the False Prophets, and of the Pharisees too, I suppose, were among the Jews;) and are not yet made the Determinations of the Church. 'Tis not enough, on such Justification of Immoral Practices, or advancement of immoral Salvo's by the Guides of Souls, to say, the Church hath not altered its Articles, nor justified nor salv'd the ill things so, by any Synodical Confession. For 'tis a call to them for their Ministration, if these things are done by the Churchmen. Their Ministration, is to provide against the dangers of Souls. And they are allways endangered by damnable Practices, whosoever teach them, whether their particular Guides, or whole Synods. But particular Guides, are the Directors, which the generality of Men have for their Consciences and Practices. So that the Consciences and Practices of the generality are endangered, when they fall generally to teach them the Breach of Moral Duties by corrupt Salvo's. And then, true Guides are to warn them of these Dangers. *When Speakers of perverse things shall arise from among themselves, the Pastors are bid to take heed to their Flocks, and to feed them with the Word of Truth and Righteousness.* Act. 20. 28, 30.

And instead of abating this Obligation, it will add to it, if, amidst all this Prevarication of the Church Men by such corrupt Salvo's, the Church itself continues right in these Points, and says the same it did in its publick Acts and Articles. For then, in these Ministrations, those Faithful Pastors have, as the Authority of Truth, so also the Authority of their

their own Church on their Side. Therein, they only minister out among the Members, what their own Church teaches: and show themselves, in *Faithful Ministers of Christ*, in standing up for his Truths; So *Faithful Ministers of their own Church*, in standing up for its Doctrines. As to the Point of separation from the Church; I Grant that true Ministers must not separate from a Church for any Doctrines, if the Church it self holds and maintains them, tho' the Churchmen should generally and shamefully defect from them. But this Ministration of those deserted Doctrines is not to separate from it, but to stick Firm and Constant to it; yet, and to keep it up still as a Visible Body, for all its true Members to adhere to. And I hope true and faithful Ministers of a Church, may stand by it, in maintenance and ministration of the Truths and Laws of God; tho' that continue on a Breach, and keep them at a distance from those Revolting Pastors, who have defected and separated themselves from both.

The foresaid Justification of Immoral Practices in such particular Cases, and maintenance thereof by Doctrinal Salvo's, will make the Consciences of Transgressors, Easy and in Rest at Sin. They will by this Means, see no Breach of Duty in what they do, nor danger in Punishment for doing it. They are taught in these Cases, *to call it evil Good, and to put Darkness for Light*, whereto such Heavy Woe is † denounced by the Prophet: and so, under the greatest Load and Danger, of Sin and Guilt, think themselves Safe and Innocent. This † *Jer. 6. 14.* God calls, † *Speaking Peace to the wicked*, or to those, who should have † *and G. 8. 11.* Peace, but Terror and Indignation in their present Evil Ways. And † *G. 23. 17.* * *Sewing Pillows*, to bolster up Evil Doers, to make them Easy and † *Ezek. 13. 16.* Rest in their Unrighteousness. And † *Ezek. 13.* * *Strengthening the Hands of the Wicked*, making them bold and forward in their Ungodly Courses, † *Jer. 23. 14.* and barring their Repentance and Return from their Wickedness, † *Ezek. 13. 23.* leaving in them no Conscience of Guilt, no Relentings or Remorse, for their going on therein.

Now all this, is a direct Ministration to destroy Souls. And whilst *False Prophets*, and *Devouring VVolves*, are ministring Lies for their Destruction; it is evidently and highly Incumbent on true and faithful Pastors, who are set to *Save Souls*, to minister the word of Truth for their Salvation. Accordingly, amidst all these *Preachers of Power* and *Strengtheners of Evil Doers*, God † tells the *Prophets of Israel*, that they should not, like *Subtile Foxes*, have studied only how to slip aside, and shun danger by silently Conniving at these Doings: But *ought so have gone up into the Gaps, and have made up the Hedges*. Seeing they were publick Ministers, deputed by God to act for him, and for the good of Souls; their part had been † *to stand in his Counsel, and so have*

† *Is. 5. 20.*† *Jer. 6. 14.*† *and G. 8. 11.*† *G. 23. 17.*† *Ezek. 13. 16.** *Ezek. 13.*

18. 20.

† *Jer. 23. 14.*† *Ezek. 13. 23.*† *Ezek. 13.*

4. 5.

† *Jer. 23. 22.*

and his People to hear his Words, and thereby to have turned them from the Evil of their Doings. When the People run thus, to do Evil in such Cases, without any Sense of Guilt, or by calling Evil Good; they heap Sin, and Death to themselves, and know it not, and so Perish for want of Knowledge. But the Priests Lips must keep up Knowledge among the People, and they must have the Knowledge of the Law at his Mouth, *Psalm 119. 7.* And if my People are destroyed, for lack of Knowledge; because they have rejected Knowledge, and the Communication thereof to my People, I will also reject thee, that thou shalt be no Priest to me, saith the Lord, *Hos. 4. 6.*

Such is the Obligation incumbent on true Pastors, to Minister moral Truths, when immoral Practises are justified in particular Cases, and all the moral Duties opposite thereto, are vacated and taken off, and undermining Propositions, and Doctrinal Salvo's.

And they are still more strictly obliged to this Ministration, if the Practises justified by such Salvo's, are

In immoralities of Great, and general ill Fame, and in things extremely scandalous to Religion.

gross Violations, of common Honesty and Justice; and Breach of Faith, especially when confirmed by Solemn Oaths; and renouncing of Duty and Subjection to Superiours, more particularly to Parents and Rulers; and such others; are immoralities, that all Sober Men think they ought to account Scandalous, and of highest Reproach. For the Duties transgressed thereby, are generally known to be of greatest Importance, for keeping up Society, and for securing the Comforts of humane Life. Which therefore all Mankind, that feel such need of Society, and would find Comfort in Life, cry up, and utterly decry the Breaches of them. So that these Immoralities, are sure to bring the most general Imputation upon any thing that is Guilty of them; yea, and upon Religion itself, should it ever be found, or represented, as allowing, or giving Countenance thereto.

Now the Ministers of Religion, are to be especially careful, to preserve its good Name, and to keep up an honourable Opinion and Reverence for it among Men. He has nothing of the Ministerial Care, or of a Ministerial Spirit, who is careless and unconcern'd, how ill, and irreverently Men think of Religion. Indeed, if they would keep Religion it self up in the World, they must keep up this Reverence, and good Opinion of it. For if once Mankind come to think ill, or despicably of it, they are never like to trouble themselves much therewith, nor to Labour after much thereof. And if they would preserve Religion reputable, and secure of Mens Reverence, and honourable Opinion; they must watchfully keep all those things out of it, which deservedly

loose and lessen Mens good Opinion. They must have a jealous Care to preserve it pure, not admitting, or justifying any thing, that, in the common Sense of Mankind, is infamous, or of bad Name. And therefore, if any such things, (as all the foremention'd immoralities are an High-Degree,) offer to creep in, or if *Satan's* Ministers are Buse to introduce them; they must Oppose, and Minister against them with all their Might, and presently disclaim and purge them out, that Religion may be clear of them. They must Watch, as far as they are able, to keep them out of the Practice of Men; least from such Practice of its Professors, the Lookers on should Harbour a Presumption or Contempt, as if Religion had some Toleration or Allowance for them.

† *Let Servants, count their own Masters worthy of all Honour;* and
 * *Let Wives, be keepers at Home, and obedient to their own Husbands;* and
 † *that the Word of God, and his Doctrine, be not Blasphemed,* saith St. Paul directing Timothy and Titus, in that Pastoral and Ministerial Care, which they should have of the Church. But when these ill and infamous things appear, not only in Practice, but in Doctrines; and come, as as the blamed and prevaricating Acts of Professors, but as Justices and Preached up by their Guides and Leaders: Then Religion is indirectly and plainly brought in, and the true Ministers thereof are highly obliged to oppose them in its behalf, to prevent its incurring any Scandal or Reproach thereby.

Or, *exp. I should be best and more*

2. If they are generally Preached up by Seducers, and Men are every where Taught, and persuaded to them. Instead of giving any Discharge, to those few Faithful Ministers that remain; at such times, the general falling away and Corruption of others, adds to their Obligation, for God, and these moral Truths then, have more need of their Ministration. And they can have no Pretence left, of putting off this Service to other Ministers; since they in effect Preach them down, and there is no Appearance of their being faithfully administered at all, if not to them. So that, what ministerial Trusts they undertook, or † Promises they made, of being ready with all Faithful Diligence, to drive away such erroneous Doctrine, are more pressing upon them, since then they rest on their Fidelity alone. And this will be to answer the Apostles Rules, of taking heed to all their Flocks, when the Speakers of Perverted things arise, to draw away Disciples after them, Act. 20. 28, 30. standing up against Deceivers, that Teach things which they ought not, and of Exhorting, and Convincing, and Stopping the Mouths of Gain-Sayers, Tit. 1. 9, 10, 11. Of making full Proof of their Ministry, when People have Teethers after their own Lusts; yea, will not bear sound Doctrine, but heap up such to themselves, having itching Ears, 2 Tim. 4. 3, 4.

† Form of Ordination.

Or, if they come recommended by Suitableness, to Wordly and Carnal Passions and Interests, which, when once these Salvo's have reconciled them to Mens Consciences, will be sure to gain innumerable Followers. But especially, if the Scurptulous and Unwilling are driven into them, by a rare and general Persecution.

This Case of Persecution, I grant, is an outward Discouragement to true Pastors, from Performing this Ministration, because it will be sure to be hottest against them. And it will be an Hindrance too, from their Discharging it so fully, and generally, as they might do in a free and quiet Time. If Meetings then, are Fitt, and of free Recourse, and open, and Numerous, they will miss of their End, and the Effect will only be, to be disturbed, and carried before Magistrates, not to go on in Prayers and Devotions. Assemblies to partake in these Ministrations, cannot be so regular, and constant to Times and Places; nor, and full of Communicants; and so easie and accessible to all their Members, who desire, and stand in need thereof; when the Church is daily disturbed, and persecuted, and driven into the Wilderness, as we may in Times of Peace and external Allowance. And thus, in the First Persecutions, the Disciples assembled in the Evening, and were careful to keep the Doors shut, for Fear of the Jews, Jo. 20. 19, 26.

And St. Paul's Meeting on the First Day of the Week at Troas, was held in an upper Chamber, and in the Night-Time, his Sermon being continued until Mid-Night, Act. 20. 7, 8, 9, 11. And Pliny's Account to the Emperor Trajan, of the Christians Meetings in that Persecution, is, that on their Festivals, their manner was to Meet together before Day, for their Solemn Worship and Sacraments.

But so far as they can Minister the Word of moral Truths against them, in a persecuted and dispersed State, and in such sort as that will admit of; they have more Obligation to this Ministration, by reason of the Persecution. It makes the difficulty of this Ministration, to be the more; but the Duty of it to be never the less, but the straighter likewise. For, the more others Persecute moral Duties, and good Practice; the more need there is for the Ministers thereof, to stand up for them. And the more any Faithful Souls, are persecuted for them; the more need there is for the Guides of Souls, and the more Obligation lies on them, by the best Ministrations they can, to instruct and strengthen them therein. They are then to Minister the Word, not only to confirm them in their good Practices; but also, to support and comfort them under their hard Sufferings, and to assist and arm them at all Points against their Persecutors and Spiritual Enemies, that by Faith and Fortitude, Parti-

† Act. 12. 12.

* Quod essent soliti fieri die ante Lucam convenire, carnisque Christi, quasi Deo dicere secum invicem. Pllin. Epist. l. 10. Ep. 97a p. 306.

ence and Charity, they may bravely repel all their Assaults, and gloriously Triumph over them.

Thus God blames the Shepherds of Israel, because, when the Flocks were Scatter'd, none did search or seek after them; when any were driven away, none sought to bring them back again, nor to strengthen what was diseased, nor to bind up what was broken among them, Ezek. 34. 4. 5. 6. And when the Wolf is coming, to break in among the Sheep, and to tear and scatter them, i. e. When some cruel and imminent Persecution is before them: If a Pastor doth not stick by them then, and Minister as he shew his Pastoral Care the best he can; but leaves them to themselves, and looks only how he may secure his own Person; our Blessed Lord tells us, he is no true Shepherd, as being destitute of the Pastoral Care and Spirit, but an Hireling, Jo. 10. 12. And St. Paul bids Timothy stir up the Gift that was in him, by the Laying on of his Hands, and not to be hindered, or discouraged from it, by the Persecutions of that Time: In that the Holy Ghost, conferr'd by God upon his Ministers by such Imposition of Hands, is not the Spirit of Fear, or Cowardice, which Ministrations are to be stoppt by Approach of Dangers; but the Spirit of Power or Courage, and of Love to Him and his Church, when they expose our own Persons, 2 Tim. 1. 6, 7. Seeing we have, or are charged with this Ministry, though Troubled, Perplexed, and Persecuted on every side, in the due Discharge thereof, we faint not, saith he, 2 Cor. 4. 1, 8, 9. But approve our selves the Ministers of God, by the Word of Truth, and by the Armor of Righteousness on the Right-Hand, and on the Left, in all Patience, and Afflictions, and in the midst of Tumults, of Scorpions, and Imprisonments, 2 Cor. 6. 4, 5, 7.

CHAP. II.

C H A P. V

Of the Obligations to Actual Ministration, which lie upon them in the foresaid Cases.

Hitherto, I have insisted on those Cases, wherein true and faithful Pastors and Ministers of *Jesus Christ*, are plainly bound, as I conceive, to stir up those Spiritual Powers, which he hath conferred on them; and to act Ministerially as Bishops and Pastors, for supplying the needs of Religion and of Souls, or of the Churches which are intrusted to their Charge.

And the Sum of what I have said thereupon, is this. They are bound to supply the Church, with the *Ministration of Prayers*, or of pure and unpolled Offices, when the publick Service is corrupted, and Prayers are poll'd, not only with Idolatrous, but also with Unrighteous and Immoral Mixtures. And with *the Ministry of the Word*, when they see Dangerous and Immoral Practices are begun to be set up. And more still, when they are offer'd to be Justified. Being obliged to this, when Immoral Practices are justified in some great and particular Cases, which are like to involve the generality of Persons. And higher obliged yet, when, for Justification of the same in such particular Cases, False Teachers set themselves to vacate all the opposite Moral Duties, by Undermining Propositions and Doctrinal Salvo's. All which still call louder for this Ministration, if the Immoral Practices so justified, and Doctrinally Salv'd, are in themselves Infamous, and a Scandal to Religion; or, if they have numbers of Seducers and False Guides, to recommend or persuade them; or, if they are press'd and forced upon all Refusers, by a secular Arm, and driven on by a violent and general Persecution. When the Breach is so great upon Religion, and the Danger is so terrible to the Souls of Men, and is like to make a general Wast; and to seize and destroy such Numbers of them: True Ministers of Religion, and Guides of Souls, ought not to be Silent, and to sit still, under such Wrongs done to both. But are bound, *Not to Neglect the Gift that is in them, by the laying on of Hands*, 1. Tim. 4.

14. but to stir it up, and that out of a Spirit of Love to Religion and the Church, and of Power or Courage without fear of Dangers, as observed from St. Paul, 2 Tim. 1. 6, 7. To give Attendance to it, waiting on their Ministry, Rom. 12. 7. Not to be content merely to accept Seasons, as put upon them; but to seek them, Preaching the Word, and being instant, in Season, and out of Season. 2 Tim. 4. 2. To give themselves wholly to these things, and to persevere and continue in performing them, that in so doing, they may both save themselves, and those that hear them, 1 Tim. 4. 15, 16.

But further to set off this Obligation, having said thus much to the Cases wherein they stand bound, I shall now proceed.

2. Secondly, To Note, what Obligations of Actual Ministration, do lie upon them in such Cases. And these Obligations will appear, both from the Nature of the Pastoral Function, from the several Characters which they sustain, and from the Post or Station which they are placed in.

These Characters I shall consider, under this Threesfold Respect, either as they relate to God, to Religion, or to the Souls of Men.

1. First, I shall consider them, as they relate to God. And here the Obligation to the foresaid Ministrations, in the preceding and such like Cases, will appear plain upon them, as they bear the Character, and stand in Place,

1. Of his Messengers. The Priest is the Messenger of the Lord of Hosts, Mal. 2. 7. And St. Paul says, The Galatians received him, as an Angel or Messenger of God, Gal. 4. 14. And the Bishops of the Churches, are styled Angels, Rev. 1. 20. Now, when a polluted and immoral Worship is offered up to God, or when Immoral Practices are set up, and the plain Sense of Moral Precepts is perverted or vacated to maintain them, God hath enough to say to Men, both for Caution and Prevention, and also for their Recovery from the same. And who shall tell them this, but his own Messengers? And how should they tell it, but in the discharge of their Ministrations? So that by their Ministry, they must shew them the horrible Profanation of an Immoral Devotion, and teach and afford them a pure Worship, which is according to his Mind. And declare to them the true force and Meaning of those Moral Laws and Duties, which others have Doctrinally Gloss'd away and vacated, to the end they may warrantably and securely Transgress them. As the Messenger of the Lord of Hosts, his Lips ought to keep up Knowledge among the People, and they are to seek the Law, i. e. the true Sense of it, as † Grotius and others note, at his Mouth, Mal. 2. 7. So that he is Ministerially to open his Mouth, not to shut it; to minister Knowledge, not to open it up and suppress it within himself: It being the Part of an ill and unfaithful Messenger, to Seal up his Lips, and conceal the Message which he is charged with.

† ἀγγελοῦ
οὐ.

† ad loc.

2. *Of his Ministers and Ambassadors.* They are not, as inferior Messengers, employed only to bear and tell a Message; but as *Ministers of his Kingdom*, they are Messengers impower'd, and authorized, to Negotiate and Transact for God. And this, not only in some particular thing; but at large, in all the outward Administration of the Covenant of Grace, or of Reconciliation between God and Man. Let us see account of us, says St. Paul, as of ὑμῶν *the Officers of Christ*, 1 Cor. 4. 1. as of διακόνες, *Ministers by whom ye believed*, 1 Cor. 3. 5. as of ἀποστόλοις, *the Ambassadors*, 2 Cor. 5. 20. as of λειτουργῆς, *the Publick Agents of Jesus Christ*, Rom. 15. 16. as of such Ambassadors, who have the Ministry, τὴν διακονίαν, *the Administration of Reconciliation between God and sinful Men*, 2 Cor. 5. 18, 19. and as of such Publick Agents, who are impower'd and intrusted to Minister the Gospel of God, Rom. 15. 16. Nay, being thus impower'd as God's Ministers, Publick Agents, and Ambassadors: They are not only as his Servants, who are to do his Business, but as his visible Representatives and Vice-Gerents here on Earth, who in all these concerns, are to sustain his Person, and to act in his Place. This is the Part of publick Agents and Ambassadors, who Sustain the Person, and supply the presence of their Masters. Speaking to you as God's Ambassadors, God, bespeaks you, and beseeches you, and praying you, as Ambassadors of Christ, we pray you in Christ's stead, says St. Paul to the Corinthians, 2 Cor. 5. 20. And accordingly the Galatians, he says, received him as Christ Jesus, Gal. 3. 1. and in his Ministerial Actings, he declares he Acted in the Person of Christ, 2 Cor. 2. 10. And they are sent thus to transact for him in all these Administrations, and to Sustain and Supply his Place, not only at some one Time, or on some particular and occasional Turn; but with standing Powers, as his Ambassadors in Ordinary, or Representatives here on Earth, who are to do the same still from time to time, as there is Occasion.

Now Standing thus, as his Ordinary Ministers, and Publick Representatives, who are to act Gods Part, and to supply his Place in these Matters; they must be bound to their actual Administrations, in the foresaid Cases.

For being to act in those Cases, and in all others which providentially come before them, as Gods Ministers and Officers; they ought to do all therein, that is needful for Gods Business. They are unfaithful Ministers, if they do not appear, and concern themselves in their Master's Affairs, and so far as their Powers will go, prosecute his Business who employs and intrusts them. And when sinful Prayers are presented to him, in his Solemn and publick Worship; his Business is to have them purged out, and to have more pure and unpolluted

luted Prayers put up to him in their Room. When Immoral Practices are justified, his Business is to have them generally Disclaimed and Condempned. When moral Precepts are Gloss'd away, and vacated, his Concern, is to have them faithfully expounded and maintain'd. So that, if they must officiate, and act in Prosecution of his Business, they must Officiate, and Minister in Prosecution of these things. And they throw off the Part, and work of his Ministers, if they will have no care of his Matters, nor afford him their Ministrations at such Times.

As *Gods publick Agents*, and *Ordinary Ambassadors*, their Instructions are, to preserve the things of God safe. Then, they must see to guard his Worship from Sinful and Polluted Mixtures; and his Laws from empty Glosses, and undermining Salvo's; and the Practices of his People, from damnable Unrighteousness and Immoralities. And what sort of Agents would they shew themselves, should they refuse to Minister, and act for him; what trusty Ambassadors, should they fail to pursue their Instructions, when all these Wrongs and Violences are offer'd to his Affairs, and are attempted to be obtruded upon his Worship, his Precepts, and his People, at such times?

† 2 Cor. 5.
18, 19, 20.

As *his Ambassadors*, they are *Ambassadors for Peace*, and carry the *Word of Reconciliation*, to a People that has offended him. When God, and any People are at Enmity, by reason of the sinful Worship and Practices; would they approve themselves fit to be entrusted with this *Ambassage of Peace*, or to be Faithful in the Discharge thereof, who should not so much as tell the Offenders, that God and they are at Difference; nor minister and propose from him, the Terms of making up the Breach. By failing to Minister this Word, when they are sent on purpose with it, and have undertaken the ministration of it; would they not prove themselves down-right Enemies, and basely Treacherous and False to both? And is any Failure or Falshood, more Fatal, as well as more inexcusable, than theirs would be in this Case?

† τὴν δια-
κονίαν, v. 18.

As *Christ's Representatives*, and as *Sustaining his Person and Place*, they are to say what he would say to any Offenders, and to act as he would act in these Cases, were he visibly to appear, and immediately to manage and administer his own Affairs. They must come into *Christ's Care and Administration*, when they come to sustain his Person. For his Part on Earth, as he declares, was to † Minister to his Church. Representing him, they must endeavour, as they can, to supply the want of his Presence; and that must be, by affording Religion, and his People; what Ministrations he would afford to them, were he among them. And this must imply the foresaid Exercise of their Spiritual

† Mat. 10.
23.

Ministries

Ministries, in the above-mention'd Cases. For, were he on Earth at such Times, he would surely see no want of these Ministrations, to preserve, or rescue, his Worship from being polluted, his Laws from being vacated, and the Practice of his People from such Ways of Sin and Death, as are then offer'd to be obtruded on them. To Minister against all these, was his Business when he was upon the Earth; and would be so, were he to appear again: And ought to be the Business of all, that represent and appear for him. If they neglect the Ministry, and Care of these things, and let them alone; what other Ministries are there left then, for them to represent this great † *Minister of God*, and † *Bishops of our Souls* in? If then they do not Minister his Word to the Church, in his Name, what becomes of the Communication, which they are to keep up between his Church and Him? For he is to speak to them by his Representatives, and says, *he that hears them, hears him*, Luk. 10. 16. And if his Representatives are silent at such Times, and say nothing from Him; that, instead of faithfully Maintaining, is to drop, and make an end of this way of Communication.

Thus doth their very Office and Station, of being *Gods Ordinary* and *Standing Ministers*, and *Publick Agents*, and *Ambassadors*, and *Representatives*; oblige them to actual Administrations in the foresaid Cases. Their Office, lies in supplying such Administrations, which are the Trust they have receiv'd from Christ, and the Business which they are set for. He hath committed to us the Administration of this Reconciliation, with St. Paul, 2 Cor. 5. 18. This faithful Supply of such Administrations, is call'd, fulfilling their Ministry, as in St. Pauls Caution to Archippus: Col. 4. 17. For to intrust his things with them, as *Ministers*, or *Agents*; is to trust that they will act therein, and Administer the same unto his People. Accordingly they, who have received a Ministry, are required to wait on their Administration, Ro. 12. 6, 7. Or, every Man, as he hath received the Gift of Preaching, or Ministry, &c. even so to Minister the same one to another, as good Stewards of the Manifest Grace of God, 1 Pet. 4. 10, 11. Thus also they are call'd to Preach the Word, and Discharge these Ministrations, against Teachers Preaching to please Mens Lusts, and against People heaping up such Teachers to themselves, that they may thereby fulfil, or make full Proof of their Ministry, 2 Tim. 4. 2, 3, 5. And are bid, not to neglect the Gift that is in them, by Imposition of Hands, but to be the Peoples Monitors, against the Speakers of Lies in Hypocrisie, that they may be good Ministers of Jesus Christ, 1 Tim. 4. 2, 6, 14. And to approve themselves, as the Ministers of God, by the Word of Truth, and by the Armor of Righteousness, in the midst of Afflictions and Persecutions, 2 Cor 6. 4, 5, 7. Their Administration, must from Time to Time keep up, what God would have kept up, both in his

Peoples Practice, and in Doctrine, in Worship, and Devotion. *They shall Teach my People the Difference, between the Holy and Prophane; and shall cause them to discern, between the Unclean and the Clean. And they shall keep my Laws, and my Statutes, in all mine Assemblies; or, see that all things be done in those Assemblies, according to them,* as † Theodoret expounds it, Ezek. 44. 23, 24.

† in loc.

† οὐκ ἐργάζονται

3. *Of his Fellow-workers, or Co-adjutors. We, as Workers together with God, beseech you,* saith St. Paul, 2 Cor. 6. 1. *We are † Labourers together with God, the chief Worker. And ye are Gods Husbandry, whom, as Co-labourers, we Cultivate, Planting what is Profitable, and Rooting out every hurtful Weed. Ye are Gods Building, which we, as Workmen together with him, are Spiritually to Rear and Build up, or to Repair the same when any part thereof is Broken down,* 1 Cor. 3. 9.

Now, when any such Breaches are made, upon the Worship, or the Laws of God, and upon the Practice of his People in all the foresaid Cases, God is sure to be at Work with Men. His Providence outwardly throws in Hindrances, and awakening Alarms; and his Holy Spirit, is inwardly Busie in their Hearts, by raising Holy Thoughts and Suggestions, to prevent the fall of some, and to recover and raise up others who are already fallen, and to set, both the Celebration of his own Worship, and the Sence of his Precepts, and the Practice of his People, at Rights again. And whilst he is thus Working and plying them, both with inward Motions, and with outward Accidents or Occurrences, his Ministers, as *Fellow-workers*, should joyn their Ministration to carry on the same Work in them. And how are they *Fellow-labourers*, if at such times, whilst he holds on Labouring, they give it off? How are they true to the part of *Co-workers*, if they withdraw their Ministrations, and leave and let him alone to do all the Work himself?

They are also said to be *Co-workers with him of the Peoples Joy or Consolation*, 2 Cor. 1. 24: This Joy can be had only in the Way of Holy, not of polluted Prayers; and of Maintaining, not of vacating Gods Precepts; and of humbly and industriously Seeking, to approve themselves to God by Good; not of justifying themselves, in Unrighteous and Wicked Practices. For in those Ways, they have nothing to do with Joy; but remorse, and Shame, and Sorrow are their Portion. So that if the true Pastors, are to be *Ministers and Co-workers* of their Joy and Consolation, they must *Minister and Co-work* at such Times, to keep up pure Worship, and pure Precepts and Practices among them; because else, they would not have what they may justly Rejoyce and take Comfort in.

Again, the Ministerial Characters, may be considered.

2. Secondly,

Chap. 5. which lie upon them in the foresaid Cases.

43

2. Secondly, as they relate to Religion. And here also they carry with them a plane Obligation to the foresaid Ministrations in the Fore-
cited Cases.

With Respect to Religion, they are styled *Ministers of the Word*. We will give our Selves, say the Apostle, to the Ministry of the Word, Act.

6. 4. Or, *Ministers of the Gospel*, or of the New Covenant. The Gospel, wherof I am made a Minister, Eph. 3. 7. Col. 1. 23. And God hath made us able Ministers of the New Testament, saith St. Paul, 2. Cor. 3.

6. Or sometimes, lastly, *Stewards of the Mysteries*. Let a Man so account of us, as of Stewards of the Mysteries of God, saith the same Apo-
stle, 1 Cor. 4. 1.

Now, as *Ministers and Stewards* of the Word of God, of Religion, and of its Mysteries, they stand intrusted with the Charge thereof. The Part of Stewards and Ministers, is to keep such Pearls of Price safe, to supply what is wanting to them, or improve them to advantage; of their Fidelity and Care wherein, they must give a strict Account to their Masters.

So that, as *Ministers and Stewards*, of Religion, and of its Mysteries, they stand obliged,

1. To keep, and preserve them. They must see, that they be not lost, nor injured in any Part; that the Word of God be not maimed, or per-
verted; nor his Worship adulterated, and polluted; nor his Doctrines, and Precepts, either denied in Terms, or vacated by corrupt Glosses or undermining Propositions. This is the First Thing, which they owe to those good things, wherewith they are intrusted. That good Thing, which was committed to thee, keep, 2 Tim. 1. 14. O! Timothy, keep that, which was committed to thy Trust, 1 Tim. 6. 20. Hold it fast, and in the Form of Sound Words, wherein thou hast received it, 2 Tim. 1. 13. And Remember how thou hast received, and heard, and hold fast,

Rev. 3. 3. These things, are a † Depositum, 1 Tim. 6. 20. a † good † περὶ τὰ
Depositum, 2 Tim. 1. 14. or most Sacred and Pretious Things, Lodged
in their Hands, and left to their Keeping. So that their first Fidelity to † καλὴν πε-
these Depositums, must be the Fidelity of good Keepers. They must see, ρεριστάθειν
that they be no worse, for being in their Hands; that nothing be Spoiled, or perish from them, but that they have them to produce, safe, un-
der, and uncorrupted, when they are call'd for back again.

And this Keeping of these Ministers and Stewards, must not lye merely in Keeping these things thus Pure and Perfect, to themselves; But

2. In Keeping them up, so pure, and perfect, among others. This Worship, is to be a publick Worship; and Christs Followers, are to joyn in Common, and concur therein. And this Word, is to be generally and publickly communicated, and a true Sence thereof is to be born

up, and held fast in the Church of *Christ*. So that these *Keepers*, of the pure and perfect Word, and Mysteries of Religion; must be *Ministers*, to exhibit and deal them out, and *Stewards* to dispence them. The Part of *Stewards*, lyes in dealing of them out: as good *Stewards of the Manifold Grace of God*, *Minister the same one to another*, saith St. *Peter*, 1 *Pet.* 4. 10, 11. And the Part of *Ministers*, lies in *Administations*, or in *Ministring the Gospel*, as St. *Paul* saith, *Ro.* 15. 16. To be *Ministers of the New Covenant*, is to have the *Ministration of the Spirit*, and the *Ministration of Righteousness* which is therein offered, 2 *Cor.* 3. 6, 8, 9. That is, to stand charged with the *Administration* thereof, by *Affording People* the appointed Ways, of *Entering* and *Confirming it*, in *Administration of the Sacraments*; and of being built up in the *Duties*, and of *Supplying* and *Fetching down the Grace* and *Blessings* thereof, in *Administration of the VWord*, and of *Prayers*. And thus the Scripture sets off being *Ministers of the VWord*, by having the *Charge of Preaching* and *Testifying it*. To make thee a *Minister*, and a *VWitness*, saith our *Lord* to *Paul*, when he committed the *Gospel* to him, *Act.* 26, 16. And the *Ministry*, which I have received of the *Lord Jesus*, to *Testifie the Gospel of the Grace of God*, saith the *Apostle*, *Act.* 20. 24. And they were then said, to have *fulfilled this Ministry of the VWord*, when they had *Preach'd it all about*, *Act.* 12. 25.

As therefore they are obliged, to purge out all *Prophanation* and *polluted Matter*, from *Worship* and *Prayers*; and all corrupt *Glosses* and *vacating Salvo's*, from the *Doctrines* and *Duties of Religion*, as their *Faithful Keepers*: So are they obliged, to exhibit the same thus *purged* and *cleansed* in their own *Ministrations*, that they may keep them up among others, as their *Faithful Stewards* and *Ministers*. And they are very much wanting to Religion and its Mysteries, if they do not acquit themselves, both as their *Faithful Keepers*, and *Dispensers*, in the fore said Cases.

And this *Keeping* and *Dispensation*, of the fore said unpolluted *Worship* and *moral Doctrine*, where that can be had, is to be in a *regular* and *standing Church*. If there is a want of *Pastors* and *People* in any *Defection*, to incorporate in the *Administration*, and *Profession* of them; 'tis a *Fatal Blow*, indeed, to pure *Worship* and *Doctrine*, in any *Kingdom*. But if a *Remnant* is left, both of *Pastors*, and *People*, who still *Faithfully* and *Firmly* adhere thereto; their *Way* is, † as a *Light set on a Candle-Stick*, or as a *City set on an Hill*, by a *visible Communion*, to profess them, and to bear them out before Men. 'Tis a *Debt* they owe to Religion, and to *Gods Holy Truth* and *Worship*, to appear

appear to the World, as a visible Church, for the Maintenance and Ministration thereof.

For Religion, ought not to stand on scatter'd Individuals, but to be born up by † Communions of Pastors and People, or by regular † *vid. Part 3.* Societies. Our Lord has instituted a Christian Church, for the Pro-^{chap. 4.} fession and Support, of Christian Worship and Doctrine. And the Church, is to be the *Pillar and Basis, or Stay of Truth*: Or that, which should support and bear it up, and make it both more conspicuous, and more creditable to the World, 1 *Tim. 3. 15.* As a Church, they must preserve the *Depositum*, and Minister and bear it out in their owir Times: And commit the same to Faithful Men, who, at the Head of their Respective Churches, may hold it on, and Teach others; that is, transmit it down, by like Way of Church Ministrations, and visible Societies, to succeeding Ages, 2 *Tim. 2. 2.* By the Professions and Ministrations of such Societies, it comes down to us: and by the same, ought we to convey it down to our Posterities, that there may be no want of that *Sacred Depositum*, or of a Church, to Minister the same and bear it out before Men, to preserve the Knowledge and Memory thereof, and to shew that True Religion has not failed, to the Worlds End.

C H A P. VI.

More of the Obligations to Actual Ministration, which lie upon them in the foresaid Cases.

THE last Respect, wherein the Ministerial Characters may be considered, is,
 3. Thirdly, *as they relate to the Souls of Men, or to the Church.* And these also most evidently oblige to the same Ministrations, in the foresaid Cases.

For in this Respect, they are placed in the Church of Christ, and set-over it,

1. As Watchmen. *I have set thee as a Watchman to the House of Israel, saith God to the Prophet, Ezek. 3. 17. and cap. 33. 7. and they watch for your Souls, as they that must give an Account thereof, says St. Paul, Heb. 13. 17.* Now the Watchman, is set to espie any Emergent Harm or Dangers, before they come; and to descry the Enemy, whilst yet he is only approaching. And this, to give Notice of them, that the People may not be Surprized, or Siezed thereby, but timely shun them, or prepare against them. So that his Office lies, in *Ministring the Word of Warning. Being set as their Watchman, thou shalt warn them from me, Ezek. 3. 17. and cap. 33. 7. Warning every Man, who is in the Way of doing ill, and teaching every Man the Sin and Danger thereof, that we may present every Man perfect in the Knowledge and Obedience of Christ Jesus, Col. 1. 28.* And if he fails to minister this Word of Warning, as any Spiritual Need of theirs, or as any Approach of Sin and Danger requires the same, *their Blood God will require at the Watchman's Hands, Ezek. 33. 8. and cap. 3. 18.*

Now, Immoral Worship and Practices, are most Detrimental, and Dangerous to Souls. Immoral Prayers, Prophane God, instead of Honouring him; and provoke a Curse, instead of bringing down a Blessing. And Immoral Practices, are Ways of Death, which Men must not trust to any Prayers to put by, or Atoned for, till, instead of going on therein, they truly Repent of the same, and turn away from them.

And

And when any Guides come, to recommend and justify these to Men, and to vacate all those moral Precepts, which should make them uneasy and afraid to be found therein; then is the Enemy approaching, and Guilt and Death stand Gaping to devour them. And then they who watch for Souls, ought certainly to administer the Word of Warning, and to see that the People do not securely Sin and Perish, for want of their *Blowing the Trumpet*, and giving Notice. And the Blood of those Souls would be required at their Hands, should they treacherously keep Silent, and fail to Preach and warn their Charge, on such Occasions.

2. *As Overseers or Inspectors.* Take heed to the Flock, over which the Holy Ghost hath made you Overseers, Act. 20. 28. Taking the Oversight thereof, willingly and of a ready Mind, 1 Pet. 5. 2. Now the Overseer of Souls, is to be an Overseer of their Worship, or of what they do in God's House; of their Lives and Practices, how they demean themselves in those Duties, which God will require an Account of; of their Faith, how they retain the Belief and Profession of his Truths; and of any Spiritual Wants or Dangers, or other things, whereon the Salvation of Souls Depends. And the Part of these Overseers is, from time to time to observe, what their Wants, or Dangers are, either in Worship, Faith, and Practice, &c. and to minister Provisions and Supplies against them. Their Eyes are to be over them for these Purposes; the Oversight which they have undertaken, being an Over-Sight of Care and Kindness, for the right Conduct and Salvation of their Charge. Accordingly, as Overseers, they are call'd upon to take Heed to their Flocks, or to Espy and Provide against any Harm, that is coming upon them. And when they are in any Spiritual Want, either of Worship, or Doctrine, or of other Ghostly Provision, which is in their Power to supply them withal; to Feed them therewith, or to minister it to them. Feed the Flock of Christ, whereof you have taken the Oversight, saith St. Peter, 1 Pet. 5.

2. And take heed to all the Flocks, to Feed the Church, over which the Holy Ghost hath made you Overseers. Yea, such Heed, as befits the Oversight of the most invaluable Things, this Church being the Church of God, and a Church which he hath purchased with his own Blood, Act. 20. 28. And this Feeding of their Spiritual Wants, is Feeding them with their Spiritual Ministrations, those being the proper Food of Souls. So that, to shew themselves Faithful Overseers, when the foresaid Immoralities are introduced into the Worship, the Doctrine, and Practice of the Church; they must take heed, both to espy the Guilt and Danger thereof, and to supply the Church with better and more wholesome Ministrations.

† τῶν ἡγού-
μενων* ὁδηγοὶ
σωτηριᾶς

3. As *Guides* or *Leaders*. Remember † *your Guides*, or *those that have the Guidance* or *Ru'le* over you, Heb. 13. 7. 17. And our Saviour calls the *Scribes* and *Pharisees*, those *Ignorant* and *Mistaken Pastors*, *Blind* * *Guides* or *Leaders*, Mat. 23. 16, 24. and Mat. 15. 14.

Now, the *Business* of *Guides* of *Souls*, is to shew them *Gods Ways*, and to carry them on in the same; and to keep them out of such, as are *Evil* and *Destructive* to them. In all things, where they are set to *Direct*, they must shew them the *Right*, and lead them on in it, as their *Leaders* in what is *Good*: and call out to them when they are going *Wrong*, and shew them the *Danger* of holding on therein. They must not be *Ignorant* or mistake the way themselves, which is to be *Blind Guides*, as our Saviour taxed the *Pharisees*, Mat. 23. 16. And when they see the *Right*, they must not *Conceal* or *Dissemble* it; but are to be *Guides*, which *speak to their People the Word of the Lord*, or tell them what he calls *Right*, Heb. 13. 17. And this they must do, with all *carefulness*; Seeing that none miscarry, or perish for want of *Guidance*; but only for being *Deaf* thereto, and *Contumacious* against all their *Calls*: wherein they must demean themselves, as they that *Watch for Souls*, and *must give an Account thereof*, as the Apostle there saith.

Now, as *Guides* of *Souls*, they are to direct and lead them, in accept- able and saving *Worship*, *Doctrines*, and *Practices*. And if, with Re- spect to any of these, they see them going *wrong*; or, see *Seducers* busy to mislead them: as their true and faithful *Guides*, they must set them *Right*, and call out to them to have a *Care* of *Wandering*; or, if they are got out of the *Way*, to come back again. When others guide them into an *Immoral Worship*, or *Immoral Practices*, or into the *Belief* and *Maintainance* of such corrupt *Salvo's* as vacate *Moral De- ties*; they must *Guide* them out of the same. And they would be very *unfaithful Guides*, should they suffer Men, either on their own *Heads*, or at the *Call* of *Seducers* and *False Guides*, to run into *wrong Ways*; and should not diligently *Discharge* their *Ministry*, and do their *Part*, to lead them better, and set them *Right* in such Cases.

4. As *Pastors* or *Shepherds*. The *Evangelical Ministers*, St. Paul calls *Pastors*, Eph. 4. 11. They are set to *Feed Christ's Sheep*, and under him the *Chief Shepherd*, as St. Peter speaks, 1 Pet. 5. 2, 4. Of these, God foretells, that they should be *Pastors* after his own Heart, Jer. 3. 15. And the *Priests* of *Israel*, God calls the *Pastors* and *Shepherds* of *Israel*, when he sends to denounce *Woes* against them, Jer. 23. 1, 2. Ezek. 34. 2.

Now, the *Part* and *Office* of *Shepherds* and *Pastors* is, to *Feed their Sheep*. Should not the *Shepherds* *Feed* their *Flocks*? Ezek. 34. 2. And

Feed

And the Flock of God, which is among you, 1 Pet. 5. 2. The Food of Souls, are Divine Offices, and the Word of Knowledge. These are represented, as the Milk, which they are to Suck, 1 Pet. 2. 2. as the Bread of Life, wherewith they are to be Sustained, Jo. 6. 35. and as the Meat, which perisheth not, but endureth to Eternal Life, ver. 27. and ver. 47, 48, 51. And therefore the Feeding of the Shepherds of Souls, must be their Administration of this Spiritual Food, or Feeding the People with the Ministry of the Word, or of Divine Offices: Feeding them with Knowledge and Understanding, as God promises the True Prophets should do, Jer. 3. 15.

His part is also to keep them together the best he can, for joynt Participation of these Ministrations, that, as one Flock, they may be Fed therewith. This Gathering, and Keeping them together, God takes notice of in Shepherds: He that Scatter'd Israel, will gather him, as a Shepherd doth his Flock, Jer. 31. 10. When he carries them out to feed, or to Minister this Spiritual Food to them; he calls to all his Sheep, that will know, and hear his Voice, and not Run after strange Pastors, and leads them out, and goes before them, (the Sheep among the Wolves, being used to † Follow, not, as with us, to be driven before their Pastors.) that as one Flock, they may Feed together thereon, he himself Administ'ring it at the Head of them, Jo. 10. 3, 4, 5. And if any Wolf comes to break in, to Destroy or Scatter any of his Fold; he doth not Flee away as the Hireling, but stands to them at his Peril, to keep them together the best he can, and to Guard them against the Wolf by a diligent Ministration, ver. 11, 12, 13. He takes heed, as St Paul directs, to Feed and Arm all the Flock, that they may not become a Prey to greedy Wolves, Act. 20. 28, 29. And if any of them are lost in the on-set, he seeks after that which was Lost, to recover it again; if any, by the Fright, were driven away, or Scatter'd, he endeavours to bring it back: He Strengthens, what was Diseased; and Heals, what was Sick; and Binds up, what was Broken in the Conflict. And without such Care, in Getting, and Keeping their Flocks together, by such Ministrations; God declares, they are not Shepherds that Feed his Flock, but that Feed themselves; and that he is against them, and will require his Flock at their Hands, Ezek. 34. 2. 3. 4. 8. 10.

As Pastors and Shepherds of the Flock therefore, they must see what Spiritual Food is Administ'ed to it. If there is a want, of Necessary, and Saving Doctrine, and Worship; they must not see the Children starve for want of Bread, or the Fold pine away for want of Food, but lead out all that will know their Voice, where they may have it, and there Administer the same themselves, and supply it to them. Or, if others would Feed them with poyson'd Food, as immoral Doctrines, and im-

moral Worship are; they are to warn them of the Harm design'd, and to Minister purer and more wholesome to them in its stead. And the Care must be, as much as the Case allows, to keep their Flock together with these Administrations. So that as Shepherds, who would take Care of the Flocks, or approve themselves Faithful Pastors; they are bound to Feed and keep their Flocks together, by due and diligent Exercise of their Pastoral Ministrations, in the foresaid Cases,

5. As Doctors, or standing Teachers of the Church. He has given the to the Church, as Pastors and Teachers, saith St. Paul, Eph. 4. 11. he requires, that they shall be † able to Teach others, 2 Tim. 2. 2. * apt to Teach, 1 Tim. 3. 2. and 2 Tim. 2. 24. This Teaching, must be of the Things that thou hast heard of me, saith the Apostle, 2 Tim. 2. 2. of the Depositum, or of that good Thing, which was committed to thee, 2 Tim. 1. 14. Of all that is Needful, in the Work of the Ministry, for the Edifying of the Church, and for the Perfecting of the Saints, in the Unity of the Faith, and in the Knowledge of the Son of God, unto a perfect Man in Christ, Eph. 4. 11. 12. 13. It must be a Teaching done Faithfully, and Incorruptly, as they have been Taught them: Holding fast the Faithful Word, as they have been Taught it, that their Exhortation may be by Sound Doctrine, Tit. 1. 9.

And in this Work of Teaching all these Things, with Fidelity and Incorruptness, from Time to Time, as need requires, they must set themselves out, and give Attendance. Let him that Teacheth, manifest his Teaching; and him that Exhorteth, on Exhortation, Ro. 12. 7, 8. Give Attendance to Exhortation, to Doctrine, i. e. † Teaching or Instructing others, 1 Tim. 4. 13. They are to Labour, in Administering this Word of Doctrine, 1 Tim. 5. 17. To give themselves wholly to these Things; not to continue in them, that by so doing, they may both save themselves, and those that hear them, 1 Tim. 4. 15, 16. They are to slip no Season when People need to be Taught any of these Matters. But to Preach the Word, and to be instant in it, in Season, and out of Season, 2 Tim. 4. 2. And, as Good and Faithful Rulers and Stewards of the House-Hold, to give them their proper Portion of Meat in due Season, Luk. 12. 42. Particularly in those Seasons, when False Teachers lead them to do ill Things and seek to Poyson them with corrupt Doctrines. For then, by Sound Doctrine, they are to stop the Mouths of vain Talkers and Deceivers, who for filthy Lucre's Sake, Teach things which they ought not; and to condemn Gair-Sayers, Tit. 1. 9, 10, 11. And to be ready with all faithful Diligence, to banish and drive away all erroneous and strange Doctrine, contrary to Gods Word, and to call upon others to do the same: As all Bishops according to our Form of Consecration, Solemnly Promise in their Oath.

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δωκον

Now, ſuſtaining the Office, and ſtandieg in Place of ſuch Teachers in the Church; the Miniſters of *Chriſt* muſt neceſſarily be bound, to a ſeant Diſcharge of their Miniſtrations, or to Adminiſter the Word in the forementioned Caſes. For then, both the Prayers and Religious Service, and the Lives and common Practice of the People, is corrupted by heinous Immoralities. And they want to be Taught and Shew'd, that there is any Harm in either; Faſſe Teachers having juſtified to them the Immoralities in both, and, by vacating moral Precepts, and broaching corrupt and immoral Doctrines, having labour'd to leave them no Conſcience thereof. And when People are thus Untaught, Miſtaught, in great and concerning Parts of the *Depoſitum*; they, who would faithfully Diſcharge the Part of true Teachers, muſt take care to Teach them better. If they are to attend on it, to Labour, and to themſelves wholly to it; how can they let it fall at ſuch a Time, not appearing at all, or appearing very negligent therein. If they are ſerious in Teaching theſe Things, they muſt not flinch from it, and let it off; if they are to do it, in, and out of Season, they muſt not be wanting, when the Season is ſo preſſing; if againſt Deceivers, and Gain-Sayers, they ought in no wiſe to fail, when thoſe Gain-Sayers are ſo buſie at Work, for Perverſion thereof. So that, as Faithful Teachers of *Chriſt's* Church, they are not to ſuffer the People to periſh for want of ſaving Knowledge, but are duly to Adminiſter the Word in the foreſaid Caſes.

I might alſo further Note the Neceſſity and Obligation they lie under in the foremention'd Miniſtrations, from their being ſet up by our Saviour, as the Light of the *V*World, Mat. 5. 14. and as the Salt of the Earth, ver. 13. For, as the Lights of the *V*World, they muſt ſhine out, and give Light abroad; *Aden not Lighting a Candle, to put it under a Buſhel*, that it may ſhine only to it ſelf; *but put it on a Candle-ſtick*, that it may ſhine out and give Light to others, ver. 15. And ſuch Light they give to the World by their Miniſtrations, when they Miniſter the Goſpel, and all the Doctrines and Duties of it, with the Knowledge thereof, the World is to be enlightned. And as the Salt of the Earth, they muſt keep the Religious Service, and Morals of Men, from being corrupted; ſince the uſe of Salt, is to keep out Putrefaction and Rot-tenneſs. And this alſo, is by their Miniſtrations. For, by their Conſtancy in Adminiſtring Sound and Wholeſome Things, they Season the Church, keeping it up in Purity and Soundneſs, and keeping out Adulterations and Corruptions, when Endeavours are uſed to introduce them by Seducers.

And thus, by all the Characters of the Miniſterial Function, and the Parts of their Office, do the Biſhops and Paſtors of *Chriſt's* Church

stand bound, to an actual Discharge of their Ministrations; in the mention'd Cases. And cannot Drop, or let them fall, without the Characters, and Offices lying in their Faces.

For how will they answer it to God, as having acted the Part of *Faithful Messengers*, to a People so endanger'd and depraved, by lured Worship, Doctrines, and Practices, if they have stood Dumb and Speechless, and, instead of Ministerial Uttering and Delivering, have suppress'd and kept back the Word and Message they were charged with? How, as having well discharged the Place, of *Ministers*, *Ambassadors*, of *Publick Agents* and *Representatives*, of God and Church? If they have been such *Representatives*, as would not act, or order nothing in their Names; Such *Ambassadors*, as would pursue no Instructions; Such *Publick Agents*, as refused to act; and such *Ministerial Officers*, as would not Minister or Officiate in their Masters Business and Affairs, yea, even in those of most Importance, and in the greatest Exigencies? How, as having been *Co-workers*, and *Fellow-labourers*, if, whilst he was so busie at Work, with an endanger'd and depraved People, by his Spirit and Providence; they gave over work, and left him to do it by himself, making him no Help or Furtherance by their Ministrations?

How will they hope to approve themselves before him, to have been *Good and Faithful Ministers* and *Stewards*, of Religion and its Mysteries, if they have not been, both *Faithful Keepers*, and *Faithful Dispensers* thereof? will Religion and its Mysteries, be judged to have been well kept, when it was suffer'd to be spoiled and rifled, and when its brightest *Gems* of this inestimable *Depositum*, have been broken, embezzel'd, or made away; and its choicest Flowers pick'd out, and not only base, but poysonous and corrupt Weeds put in their Places? Or, will they be deem'd, to have been their Faithful Ministers and Dispensers, who have not Minister'd or Dispensed them out to others, but concealed and kept them up to themselves? Or Dispensers of them, by their Ministrations, at the Head of visible Societies; who have not Partially Administr'd them to any Churches, or headed any Societies of Faithful Upright Christians, in the free and stedfast Profession and discharge thereof.

How can they expect, at the Great Day of Accounts, to pass for those that have acquitted themselves, as *Good Watchmen*, if all the time whilst Sin and Death were advancing to make the People their Prey, they could spie no Enemy; or, if they did, would speak of none, or warn against them? Or, for *Trusty Over-seers*, if they overlooked the most pressing Wants of their Charge, or gave no Caution, nor made any Supply or Provision for them? They are all *Over-seers*, that are

Can they imagine he will call them *Faithful Guides*, who left a People that were Ignorant of the true Way, to guide themselves, or to be guided by Seducers; who would not shew the right Way, when all their Prayers were used to make them go wrong; nor, when they saw them Straying, would call out to them to come back again? Or, that he will repute them *Good Shepherds*, who have taken no Care to Feed their Flocks with Spiritual Ministrations, nor to Guard and Arm them against Wolves and Seducers, nor to keep them together, when they are in Danger to be Scatter'd; nor to bring them back, when they are straying from the Fold? Or, that he will receive and welcome them, as constant and faithful Teachers of his Church, who have let Men Sin and perish, for want of Teaching; and could silently sit by, and hear them taught by Seducers; and, instead of stopping their Mouths, give way to Gain-Sayers; whose Lips did not preserve, and keep up Knowledge among the People, but suppress and conceal it from them; and who, instead of Seeking, shun'd the Seasons of Ministering the Word, and of giving *Gods* People the Necessary Instructions?

So that all the Parts and Offices, the Titles and Characters of their own Sacred Powers, do most fully and lowdly proclaim to them the Duty of exercising their Spiritual Functions, and discharging their Holy Ministrations, in the fore-said Cases. And let them but look, to any of those Marks of Power and Care, which God has put upon them; or to any of those Stations, wherein he hath placed them; and they will effectually Remind them, how much they are obliged to stir up the Gift that is in them, when they see Religion wronged, and the Souls of Men endanger'd, by Immoral Worship and Doctrines, or by other great Invasions on Christian Worship, Faith, or Practice.

Indeed,

Indeed, the Necessity of supplying the Church, with this Pure Worship, Faith, and Practice, is thought by some to go a great Way in conferring the Ministerial Powers, on those who otherwise would not have them. And this is the Plea, for the Collation of the Ministerial Powers by Ordination of Presbyters, without Episcopal Imposition of Hands, in some Foreign Churches. But, not to examine that here, whatever Force and Effect it have in that Case, of Conferring the Ministerial Powers on those who have them not; it must needs be a sure Call to the Exercise thereof to those who have them, and are Endowed therewith.

I do not say all Men are equally bound by the foresaid Character to exercise these Gifts; nor that the same Men are equally bound in it in all Places. The Blessed Apostles, had *General Commissions*, and were sent out expressly to all Nations, Mat. 28. 19. Other Bishops have a more limited Inspection, and ought to be more especially Watchful over their own Diocesses, having more particularly undertaken the Charge thereof. But yet so, as to be the Bishops of the † Catholic Church, and for the Preservation of the Catholick Worship and Faith, who are therefore under Obligation of keeping these up, as far as they can, when they are Sinking and Over-Born in other Places.

† See Part 3.
Chap. 4.

Indeed, in this Ministration, they are not to stand on Punctilio of Obligation, doing no more than it can be proved they are bound to do in Rigor of Justice. But they are to shew Zeal and Affection, which doth not weigh Grains, but thinks that a Call, where it can be Religion and its Master any considerable Service; and that the more of this it can do, the better it is. *The Spirit of Love*, and Zeal, is the Spirit, which God requires in Pastors, to direct and Influence their Spiritual Exercises and Administrations. *Lovest thou me?* says Christ to Peter, repeating this to him *Three Times*, when he charged him with the Pastoral Office, of *Feeding his Sheep, and his Lambs*, Jo. 21. 15, 16, 17. *By the putting on of Hands in Orders, the Spirit, which God hath given us, is the Spirit of Love to Christ and his Church, and of Power or Firmness and Fearfulness of what Evil may befall our selves in prosecution thereof*, says St. Paul, 2 Tim. 1. 7. The Charge of *Feeding the Flock*, or the *Over-Sight which they take*, is not an unwilling Charge, such as will go no further than it is compell'd; but requires a *Willing and a Ready Mind*, that, on any Call, is free and prompt of it self to Discharge it, 1 Pet. 5. 2.

And this Spirit of Love, and Zeal, and Power, which is the Principle of their Ministrations, stands not upon strict Terms: But, being full of Care for Christ, and for the Good of Souls, and Fearless of what may thereby befall our selves, doth more or less, according as its Measure and Degree is. St. Paul, had a great Measure thereof, and according to

the Degree of it's working in him mightily, he laboured and strove Earnestly in the work of the Ministry, that he might present every Man perfect in Christ, Col. 1. 28, 29. He disputed not nicely, how far he was bound; but would readily go beyond the strict Terms: counting, whatever were the Over-plus, that it was to be expected from this Principle of Love and Zeal in his Master's Cause, and would abundantly be made up by a surpassing Recompence. *If I do this thing willingly, or beyond strict Command or Necessity*, says he, speaking of some things in the course of his Ministration which he was not strictly bound to, *I have a Special Reward for so doing*, 1 Cor. 9. 15, 17. And proportionable to the Degree, of this Love and Zeal in others, will the Measure of their Service and Ministrations be likewise. They will still in any Places, be more Active to keep up the Catholick Faith and Worship; according as they are more perfect, in this Ministerial or Pastoral Spirit.

And thus, at length, I think it may fully appear, that *Christ's* faithful Ministers are on many Accounts Obligated not to suppress their Ministrations, but to supply the Church therewith, when that is Necessary to prevent a Peoples being nursed up in Irreligious and destructive Ways, like as are, not only Idolatry and Speculative Heresies, but also Immoral Doctrines and Practices, and Immoral Worship and Devotions. And therefore should those things prove Immoralities, which, on any Revolution, happen to be justified in any Kingdom, and are every where Pres'd and Recommended to the Peoples Practice, and are salved by the foresaid or such like new Doctrines, and are brought into Prayers, and publick Offices and Devotions in those Countries: The deprived Bishops and Clergy in that State, would be under all these Obligations to exercise their Functions, and to Minister to the Church in those Cases.

And this would absolutely set aside the Argument, from the forecited Sayings of *Clemens*, and *Dionysius*, and *Chrysostom*, and *Nazianzen*, for the cessation of Rightful Bishops to the intruding Anti-Bishops. For these Cessations, are in a Cause that concerns only Personal Rights, not that touches the Interests of Religion, or the Salvation of Souls. And without examining the Truth of the particular Histories, wherein are Errors enough as others have made appear; it will also effectually put by all the Force of the *Greek Manuscript in the Publick Library at Oxford*; or of the Collection of Instances of Injured Bishops resting under unjust Deprivations, and keeping in the Communion of the new Intruders into their Places, lately Translated by Mr. *Hody*. For these Instances of Acquiescence and Communion, are brought, as the *Author of the Manuscript* several Times professes, for Instances thereof, only whilst the In-

truders, *of the English*
Translations

truders were *Orthodox*. And so, are no Instances for Acquiescence, in the Cause and Oppression of pure Worship and Doctrine, or of the Interest of Souls: But only in Competition of Persons, where the public Offices to be administered, the Doctrines to be taught and upheld, and the Practices to be Pressed and Justified under them, were the same under both.

And therefore there can be no pressing Silence, or Cessation, on the Deprived Bishops and Clergy at such times, with any Appearance of Truth and Reason, but by clearing those things which they stick at, and which they see every where imposed on Worship and Practice, as all Immorality and Unrighteousness. Which, on such Revolutions and Change of Masters, they can never do, who profess to transfer Allegiance, and to do all on the Plea of a *King de facto*, leaving the Dispossessed Prince to be still *King de jure*. By which, in their own Account, they are acting all the while against Right, and against him that has it, which is to be, as St. Paul says of *Stubborn Hereticks* † *convict of their own Consciences, or Self-Condemed*, Tit. 3. 10, 11. So that all those Brethren, who on such Occasions, have profess'd this, must condemn their own Principle, and all the compliance they have paid thereupon, before they can accuse the Deprived Pastors for holding on still in their Spiritual Administrations, or can persuade them to forbear. But that which alone can be effective to purge the things in Debate, of this Immorality and Unrighteousness, is the *Clearing of the Legal Right*, (which the public Acts of such times, I think are not wanting to assert,) as the Ground of all that is then call'd for, either in Practice, or in Worship. And the Discussion of this, is no Part of my Design or Purpose in these Papers.

To conclude this Point, of *their Obligations to these Ministrations*, I only add in the *last Place*, that if, for keeping up pure Worship, Doctrine, and Practice, *Christ's Faithful Pastors* are bound to afford their Ministrations in the forementioned Cases, *his Faithful People* will in the same Cases stand bound to adhere to them, and to attend on them for Participation thereof.

This Obligation will appear,

1. *From that Adherence they owe to the things themselves*. They are bound to Purity of Worship, Belief, and Practice, that they may Propitiate and please God, and Benefit their own Souls thereby. As Christians, or as Men Professing Christian Religion, they are obliged to unite themselves to these, and to stick by them. And that, in Church Society and under Pastoral Administrations, to keep up a *Communion of Saints* in such pure Worship and Professions. And this must be under such Bishops and Ministers, as retain and stand true to them, when others fall off from them.

† *αὐτοὶ τὴν ἑαυτῶν συνείδησιν καταδικάζουσιν*

As Members of a Church, 'tis true, good Christians stand obliged to adhere to their own Bishops. For the Bishops, are the Heads of Church-Societies; and 'tis the Duty of Members, to stick and keep United to the Heads of their respective Bodies. But this, as I shall shew hereafter, is only whilst they keep to those things, wherein they are bound to head them, that is, to pure Christian Worship and Doctrines. It is for the having these Administred, that they are obliged to be under any Pastors, or to adhere to them. And so they must still adhere to such, as do Administer the same. Which, if their own Bishops fail to do, they are to stand off from them, to hold on with such pure Worship and Doctrine, and to have the Administration thereof from such other Bishops and Pastors, as keep True and Firm thereto, whereof I shall speak more at large, in its proper Place.

† Part 3.
chap. 3. & 4.

2. *From the Duty on their Part, in all the foresaid Relations.* For those Relations, carry Duties on both sides, and call, as the true Pastors to Feed and Minister to the Church; so all True Members of the Church, to seek their Food from the Ministrations of such true Pastors. As it is the Part and Office of the One, to Administer them: So is it of the Other, to attend on their Administration, for Participation thereof. If they are *Christ's True Shepherds*, to whom should his Sheep adhere, but to his Shepherds, and know and hear their Voice, and not give Ear to the Call and Voice of Strangers? Jo. 10. 3, 4, 5. If they are the *Faithful Guides of Souls*, to whose Ministerial Conduct and Direction, should the People of God commit their Souls, but to theirs, who will lead them out, and carry them on, only in Safe and Right Ways? If they are the *Trusty Watchmen*, under whose Watch and Guard, should Men, who seek nothing but to save their Souls, place themselves, but under those, whose Eyes are always open to see, and their Voice lift up faithfully to admonish and warn them of their Dangers? If they are *the true Teachers*, to whom should the Schollers and Disciples of Christ Resort for Instruction, but to them, and attend, as Obedient Learners, on their Preaching and Exhortation? If they are *Christ's Faithful Ministers*, his People must keep close to their Ministrations, and adhere to them, as to his trusty Officers and Representatives here on Earth. And if they are to be Fed with the Ministration of Holy Worship and Doctrines, and to be instructed and bore up, only in Righteous and Good Practices; if they must take Care, to be Warned and Guided, Taught and Helped on, only in these Things, which are the things alone, that are fit to please God, and to save their Pretious Souls: To whom must they Cleave, and keep United for them all, but to those Shepherds, who daily provide them with this Food; and to those Guides, who conduct them in these Ways; and to those Watchmen, who fail

not to give them these Warnings; and to those Teachers, who entertain them with these Lessons; and to those Ministers, who constrain Supply them with these Administrations. So that view the Pastoral Function in all its Parts, and Scan all the Characters thereof, and each, they will see enough to show them their own Duty, as well as the Ministers: And how, as these stand bound to lead, so they themselves do to follow; as the Priests are to Administer, so are the People bound to Attend on them, and to Stick to their Ministrations, in the fore said Cases.

3. From the contrary Carriage, which they are required to shew towards all, who call them to any Pollutions, or Breach thereof. Such as the People from Moral Doctrines and Worship, to Immoralities in both, and from Good and Righteous, to Wicked and Unrighteous Practices.

* Ro. 16. 18. the Scripture calls or comprehends under the Title of * Deceivers, and Tit. 1. 10. † Seducers, and * Wolves, and † makers of Divisions, and * False-Prophets and False-Teachers, and the like. Now 'tis the Part of good Christians, not to associate themselves with Deceivers, but to stand from them; not to follow Seducers, but to beware of them; not to run after the Wolves, (which were to show themselves Silly Sheep in deed, and prepared for Destruction,) but to run away from them; not to give Ear to False-Teachers, and False-Prophets, but to keep out of their Hearing; and shut their Ears against them; and lastly not to strike in with those that cause Divisions, but to avoid them. St. Paul teaches, and as the Rules of the Church have still required Faithful Christians to do, by the Makers of Schism. Bid him not God speak, nor receive the Bringer of False Doctrine into your Houses, 2 Jo. 10. Beware of False-Prophets, as of Ravening Wolves, Mat. 7. 15. Keep not Company with Disorderly Walkers, who adhere not to the Tradition they received of us, 2 Thes. 3. 6, 14. Mark them, which Cause Divisions and Offences, in breaking off, and going Contrary to the Doctrine which you have learned, and avoid them, Ro. 16. 17. These, and such like, are the Scripture Rules in these Cases: Which call the Servants of Christ to withdraw themselves from those, who have first separated and withdrawn themselves from his Worship and Doctrines; and, instead of them, to Adhere to others, who, as his true Ministers and faithful Pastors, stick true to the same, and Administer them Pure and Uninterrupted to his Church; whereof I shall give a further Account † afterwards.

† Part 3.
chap. 5.



PART. II.

Of Deprivations by Civil States, or Ecclesiastical Synods.

Chap. I.

Of the Force of State Deprivations in the foresaid Cases.

Hitherto I have endeavoured to mark out the cases, wherein the Bishops, and Pastors of Christs Church are bound to exercise their Ministerial Powers, and to proceed on duly in their Administrations. And to set forth the great and manifold Obligations, which are incumbent on them in those Cases,

And having thus laid out *their Obligations*, I shall next consider the *Restraints*, which at such times are *most pleadable in these cases*, by shewing,

2. Secondly, of what force a deprivation of state, or the Preservation of External Communion and Peace in the Church, ought to be in Debarring them thereof.

1. First, One great thing, that may be alledged, to silence Faithful Bishops and Ministers of Gods pure worship and Righteousness, and to stop the course of their Ministrations in the foresaid Cases, is a *Deprivation of state*, when the secular Power, by its Laws and interdicts, forbids those Ministrations, and removes them from their Sees, putting others into their places.

For Bishops and Pastors, as they are Ministers of Christ, so are they also Subjects of the state: And therefore, as some think, ought not to exercise their Ministry, at least *not among their Subjects*, nor in any *Diocese of their Dominions*, in opposition to it. And in Christian Kingdoms; the Church is incorporated into the state. And by the Benefit of this incorporation, Bishops and Pastors have their spiritual Ministrations back'd with secular Effects and Censures, as *Excommunication* among us, makes lyable to Temporal imprisonment, and incapacitates from carrying on any *civil suit*, or *Action* in the *civil courts*. They have also their jurisdiction extended thereby, to some secular matters; as the Bishops courts are to matters of *Wills, Marriages, Benefices, &c.* And are encouraged therein, by *Secular Benefices, Honours, and Freeholds*. Now all these secular Fortifications, jurisdictions, and encouragements in their Ministrations, conferr'd on the Bishops and Pastors

of an incorporate Church, are the gifts of the state, and are secular additions, to what Spiritual Powers they received from *Jesus Christ*. And what the state gives, the state, when it sees cause, may deprive them of. So that incorporate Ministrations, or Administring these Spiritual Powers in the mixt and fortifyed way of an incorporate Church, may seem, as some will argue, more subject to the state, to take out of some, and to put into other hands.

Especially considering, that in grateful return and commutation for the benefit of incorporation, or for being made free of the state, and having the secular accessions; the Church, by Compromise, has parted with some of its priviledges to the Civil Power. Thus, since the incorporation, has it, in compliance, given up to the state, the *Nomination of Bishops and Metropolitans*, belonging anciently to the other Bishops of the Province, or to the Clergy and People of the Church: And that *Rules agreed on in Synods*, shall be no *Canons*, till they be approved and ratified by the Prince: And that there shall be no *Admission*, or *Refusal of Clergy to Cures*, or *use of Discipline*, but in *consistence with*, and under *Regulation of the Kings Prerogative*, and the *Laws of the Land*; and the like. And by these Cessions, they may seem, as some think, to have Cut off all Power of Contesting the States Nomination or Advancement to Churches, or its Deprivation and Removal from them; as having, by their account given up these Priviledges, in way of bargain and exchange, to keep on the benefits and State enjoyments of an incorporate Church.

But as to this Regard, which they ought to have to State deprivations in bar of the foresaid Ministrations, I observe.

1. *First*, that this Regard is to be press'd, only under a supposed Legal and Rightful State. For 'tis to their Rightful Prince, that, as good and faithful subjects, they owe all their Obedience, which is call'd for in these cases. What Regard they are to pay as subjects, must be to his Deprivation. But not if they are deprived by an Usurper set up against him, who really has no Regal Authority over them, but only pretends to it, and assumes a Power which is none of his own. Especially, if he should deprive them, for their Adherence to their Lawful King: As if *Arthaliab* had deprived *Jehojadah*, for adhering to *Joash* his true Sovereign; or as the *Rebellious Parliament* did depose, not only the *Bishops* and *Episcopal Clergy*, those Faithful Adherers to the Crown, but *Episcopacy* it self in *King Charles the First's* time. For then, as there is no real Authority, to bind on; so neither would there be any Equity, or Colour of Law, to back such a deprivation, or to oblige the sufferers to acquiesce therein. The Law, which still supports the Right of the Lawful King against his Usurpation, must needs support the Rights of all his Adherents against the same: And as still he would be the Legal King;

So would they, not only be the real, but, in Eye of Law, the Legal Pastors, notwithstanding his Forcible Removal of them. And therefore there is no room for this regard to a deprivation of State, on the Plea of a *King de Facto*, or on supposal of *unrighteous usurpation*. The Legal Right, asserted still by the *Publick Acts* on such Revolutions, will give it place to go as far as it can. But as for all those, who give up the Legal Right, 'tis not for any of them, (and 'tis well known how considerable a part they make among the writers, as well as among the practicers in this point,) to urge the Authority of a deprivation of State in this question.

2. Secondly, a Deprivation of a Lawful State, if supposed to pass on Bishops and Ministers, would be no conscionable discharge from keepeng on their spiritual Ministrations, against such immoralities as are set down in the *aforesaid* cases. For Jesus Christ, who gave them their Ministerial Powers, requires them, as his Ministers and as Pastors of his Church, to exercise them for him, and for the Souls of Men, as I have shewn, when those Cases happen. And if the State forbids what he commands, they are to hear or obey no State, or Power on earth, against him. But must answer, as the *Apostles* did to the Jewish Rulers in this Case; whether it be lawful in the sight of God, to hearken unto you more than unto God, judge ye. Act. 4. 18. 19. 20. And thus it must needs be, in men who are call'd to be his Ministers, under persecuting States; and to be Ministers of a Religion, which is a *Drine of the Cross*, and bids them expect and prepare to bear Crosses under oppressive powers; as is plainly the Case of Gospel-Ministers. For if they must be his Ministers, and administer this Religion in persecutions, they must hold on Ministring, when the state where they live breaks with them, and both most strictly forbids, and most cruelly persecutes them for so doing. And thus the *First Ministers* did, who were to plant Christianity, against all the Edicts and Oppositions, of the *Heathen*, or Jewish Magistrates. And so did all the Faithful Bishops and Pastors thereof, who, in all the succeeding persecutions of the Church, stuck firm to their Ministrations, against all the inhibitions and oppressive force of secular Rulers; or else, our holy Religion had perish'd long since, and had never descended pure and perfect as it is, to our days. And so must all others do, in any present, or succeeding Tryals, (which, as they always have done, so always will seek to suppress Christs worship and Truth, by suppressing the pastoral administrations thereof,) that, by their Ministry, it may not fail in the Church, but be held on the same, and continued down to the worlds end.

But this I say, as to their pure spiritual Powers, and Ministrations, which they neither did, nor could receive from the Civil State, on which he never conferr'd it, but which they hold independantly of Christ Jesus. That is, what spiritual powers they have received from Christ, by im-

sion of Hands continued down from the Apostles: for the feeding and governing of his Church, by Administration of the Word, of Prayers, and Sacraments, by letting into the Church, and excluding out of it; and for providing a constant succession of the same Ministrations, by Empowering or Ordaining others: These mere spiritual powers, they must exercise as his Ministers, without regard to any deprivation, or inhibition of Worldly Princes. For Earthly Kings, cannot deprive them of these mere spiritual powers, because they have them not from them, but Minister therein, not by theirs, but by Christs Commission. If Secular Princes gave them their Commissions to exercise their spiritual Authorities, they might recall them: If they were the fountain of these powers, and could make or ordain Bishops, they might have more plea to unmake and deprive them. But not originally proceeding from them, but from Christ himself, by a way of his own prescribing, in a succession of Apostolical imposition of Hands, through all Ages of the Church: They cannot be reversed, by their deprivation. Nor are the Bishops and Pastors, to be debarr'd the exercise thereof in any Case where Christ requires it, at their inhibition; because they are Christs Servants more than theirs, and must obey God rather than man. But

3. Thirdly, as for any Temporal accessions and enforcements of these mere spiritual Ministrations, which the Church receives when once it is shorn upon by earthly powers, and made incorporate or free of the State: These Accessions are borrowed Powers, and the Gift of Princes; and under the deposition of a Lawful state, the Bishops and Ministers of Christ must not challenge or pretend to them.

As to these I observe,

1. That the civil state hath Power over these Temporal Accessions & secular endowments, because it confer'd them. When Kings and Queens turn Christians, they come not in only as members, to partake in these mere spiritual Ministrations; but as Patrons, by their secular power, to back and Promote them.

* Isa. 49. They must shew themselves Nursing-Fathers, and Nursing-Mothers, as was foretold * by the Prophet: and serve the Lord as Kings, that is † by em-

† In hoc Reges, sicut iis divinitus

precipitur, Deo serviunt in quantum Reges sunt, si in suo Regno bona jubeant, mala Prohibeant, in solum que pertinent ad humanam Societatem, verum etiam ad divinam Religionem. Aug. contra Crescon. l. 3. c. 5.

|| In hoc ergo serviunt Domino Reges in quantum sunt Reges, cum ea faciunt ad serviendum illi, quoniam non possunt facere nisi Reges. Id. Ep. 50. Ad Bonifacium virum militem.

Thus, to give encouragement and leisure for the Ministers to attend on these Ministrations without distraction, the civil State endows them with

benefits

benefices, or worldly freeholds, Honors, and privileges. It alſo allots them publick and Authorized places, for theſe Miniſtrations; and makes Civil Laws, requiring people duly to reſort to them, and puniſhing all diſturbers of them, and ſuch as carry themſelves indecently thereat. It likewiſe adds a ſecular juřiſdiction, to the ſpiritual, extending the ſpiritual juřiſdiction, to the Cognizance of Wills, Marriages, Benefices, &c. which are Civil matters; and backing it by Temporal Acceſſions in the ſpiritual parts thereof, making a mixture and Concurrency of Religious and civil powers, in the ſpiritual Courts. For thus, the *Rubricks*, it paſſes into *Laws*; and the *Canons* alſo, which are the Rules of exerciſing that juřiſdiction, it binds on the Subjects with the *Kings Approbation*, and *Ratification*, or with a *Civil ſtrengthening*. And, the *Spiritual cenſures* or judgements according to theſe Rules, it backs with civil penalties, as imprisonment; or with putting men under civil incapacities, as to plead in an Action at Law, or the like.

Now all theſe Temporal Helps and Acceſſions, come not to the Biſhops and Miniſters immediately from Chriſt, or as they are *Miniſters of Religion*. For * *His Kingdom, is not of this world*: Nor was he, whiſt on earth, any judge in civil matters; Nor doth he confer any ſuch worldly powers, or grant any ſuch commiſſions. But all theſe ſecular benefices and fortifications, in all the parts of the ſpiritual Miniſtry, are the gifts of Princes. They flow from their favour to the Church, or from their taking upon them to be its Temporal Patrons, or it's *Nurſing Fathers* and *Nurſing Mothers*. And as the Biſhops and Miniſters of Chriſt, hold them only by their commiſſion: So may they loſe them by their recalling it. So that although the ſtate has no power, either to give, or to deprive the Miniſters of Chriſt, of their mere ſpiritual powers: Yet has it a direct Authority, to grant or deprive them, of theſe Temporal Additionals,

* Joh. 18.
36.

And therefore the Biſhops and Miniſters of Chriſt in an incorporate Church, when they are deprived by their Rightful Prince, or by a Legal State, muſt exerciſe their mere ſpiritual powers in the foreſaid Caſes, without any of theſe civil effects or mixtures. That is, they can only Adminiſter the Word, and prayers, and Sacraments, and let in members by baptiſm, and on juſt cauſe caſt them out by excommunication, and ordain others that ſhall hold on from time to time to do the ſame. But in diſcharge of theſe mere ſpiritual powers, they cannot claim the eſtabliſh'd places, wherein to aſſemble for theſe Miniſtrations; nor any enforcement of Civil Laws, to make men daly frequent them, and to hinder all from diſturbng them, or from demeaning themſelves diſorderly or irreverently at them. Nor can they claim any ſecular benefices,

for

for maintenance of those who Minister therein; nor to have any Cognizance, of Wills, Tyths, or other Temporal matters; nor to have their Canons, made Regal injunctions; or their Rubricks, made Parliamentary Laws; and the breakers thereof punishable by Civil Magistrates, in their estates, or Persons; nor their spiritual censures, to bring men under civil incapacities, or make them lyable to civil punishments, or the like. The state, that gave these Civil Accessions to the Bishops and Pastors, in their incorporation; has call'd them back and taken them away, in their deprivation. So that now, to stick to Christ, they must quit the benefits of incorporation, and the Favor of Princes. And, as men left to their naked spiritual powers, which no rightful state can deprive them of; be content to exercise their spiritual Ministrations in the foresaid cases, not as in an endowed and secularly protected, but as in a persecuted, or secularly destitute Church.

And as the state has power, over all these secular endowments of the spiritual ministrations, because it conferr'd them: So has it,

2. *Over some other Powers, which belong'd to the Church, whilst it kept separate, but which it gives up to the Civil State during the benefit of incorporation with it.* For some powers the Church may have no necessity to insist on, either for the sake of Religion, or of the Souls of Men. And such powers, for the greater benefit of incorporation, it may be free to part with.

Thus, provided the substance of Religion were secured, and kept up among men, in all necessary points of Worship and Doctrine; and the

** Provided, That such Canons, Constitutions, Ordinances, and Synods Provincial, being already made, which be not contrariant nor repugnant to the Laws, Statutes and Customs of this Realm, nor to the Damage or Hurt of the Kings Prerogative Royal, shall now still be used and executed, as they were afore the making of this Act, till such time as they be view'd, search'd, or otherwise order'd or determined, according to the Tenor and effect of this present Act. Statute of submission of the Clergy, 29. H. 8. c. 19. 7.*

main of discipline were taken care for by Canons already allowed, as it * was on the submission of our Church and Clergy made under King Henry the eighth: the Church might be free, by Compromise, to agree, that it would exercise no Canons already made, but such as were consistent with the Kings Prerogative, and the Laws of the Land: And that, in Case of any others, a stop should be put to the proceedings of the spiritual courts, by secular Prohibitions. And that the Bishops and Clergy, should not meet to make more, or Assemble in Synod or Convocation, but when summon'd thither by the Kings writ: Nor any of their agreements should be given out for Canons,

or Orders, but what he allow'd to pass under his Ratification: And that after they were passed, in things Dispensable, on just cause in any particular case, he should have the chief power to Grant a Dispensation. That all Bishops coming in to Govern this Church, according to the foresaid

Rules

Rules and Preſcriptions, ſhould be of his *Nomination*. And that the Advancement of all Miniſters, to beneficed and civilly fortified Cures and Adminiſtrations, ſhould be according to the *Rights of Patronage* eſtabliſh'd by the Laws; and ſuch like.

Theſe, and ſuch like powers, are naturally reſident in the Church it ſelf in a ſeparate ſtate, or when it ſtands upon its own bottom, and is not incorporated. For, as a ſociety, it muſt have power in it ſelf, to make needful and wholeſome Rules of Government, from time to time; and to have its Biſhops and Miniſters meet together, as they can, that they may make them; and to appoint perſons, who ſhall be entrust- ed with the Adminiſtration thereof. And accordingly, whiſt the Church was kept ſeparate from the State, and perſecuted by it, theſe powers were exerciſed by the Church, and by its Biſhops and Paſtors, under all the Heathen Perſecutions. During which, the Clergy under their Biſhops, and the Biſhops under their Metropolitans, were convened and met in Synods, and made Canons, and decided Controverſies, and ſentenced Criminals, and fill'd up vacancies in Presbyteries, or Biſhopricks, having a New Biſhop elected by the Metropolitane and Biſhops of the Province, or ſometimes by the Clergy and People of the Dioceſs; and the like.

Indeed, as good ſubjects of the ſtate, they are bound to keep all innocent ſtate Laws; and cannot, by any deviſed Canons of their own, caſt off their Obligation, or forbid themſelves, or the Church, to pay a due civil obedience by obſervance thereof. So that they have no power in any condition, of making any Church Canons, which require ſubjects to act againſt innocent ſtate conſtitutions. Nor may they Lawfully reſuſe, when the ſtate calls them, to meet together in Synods, or otherwiſe: but, as Good Subjects, are obliged to pay a ready obedience, and to appear upon its ſummons. Theſe, are only proper expreſſions of civil ſubjection, from which the Church can in no ſtate or condition plead exemption. But, tho' they may not diſobey the ſtate ſummons; yet, when it meddles not therewith, in a ſeparate condition, they have power to aſſemble themſelves, as they can, and as need requires, taking care to do it in ſuch ways, as will make it leaſt jealous of them. And when Aſſembled, tho' they can make, or inforce no Canons, to defeat any innocent civil conſtitutions; they have power in ſuch ſeparate ſtate, to make others which are conſiſtent with them, and to exerciſe the other now mention'd powers, as I ſay the Church did in the primitive perſecutions.

But when it became incorporate, and was obliged by the favors and privileges of the ſtate, the Church, by *agreements*, partly *expreſs*, and partly by Tacit and practical, carryed in preſcription, and the practice of

of times, gave up these and such like powers, residing otherwise in it self, to the Civil Magistrates, who were thus obligingly become its Patrons and Nursling Fathers. * Since the Emperors became Christians, the Affairs of the Church have Depended upon them, and the greatest Councils have been held, and still are held at their pleasure, was the observation of Socrates in the Preface to his Fifth Book of the History of the Church.

* Ἀφ' ὧν καὶ τὰς ἐκκλησιαστικὰς ἀποφάσεις ἐξ αὐτῶν, καὶ αἱ μέγισται συνέχοντο τῇ αὐτῶν γνώμῃ καὶ ἐπιταγῇ. Soc. Hist. Eccl. Proöm. ad lib. 5. pag. 259.

These, it parted with to the civil power, for its Greater Honor. And also to secure it, of its Good Behaviour; being tyed thereby to a compliance in things, which it was not bound to insist on, for the sake of Religion and of a Good Conscience; and to prevent all jarring and interfering with that power, in whose Favor and Society it found so great benefit; seeking herein, to keep up that Beneficial kindness and Correspondence, which is between them. And these it gave up to it, by Degrees; and more in some places, and less in others: Being put upon parting with less at first, and with more afterwards; especially after the *Papal Usurpations* in the *Western Church*, grew so very troublesome and prejudicial to Princes and their Kingdoms, in point of *investitures*, *Appeals*, &c. Which made them more sensible of the advantage, of having these powers quietly and uncontestedly lodged in their own Hands.

These it might safely part withall, during the incorporation, as retaining still, what it could not part with, viz: a *Power of standing by all Necessary Points of worship and Doctrine*, and of *doing what is necessary for the Souls of Men*; and as being also fitted all the time in the main, with *what is needful in Point of Discipline*. And its parting with them, was in way of Compromise and Bargain, as a grateful Return, for the benefits and privileges of its Enfranchisement and Incorporation; or on consideration of its enjoying a Freedom, not only of exercising spiritual ministrations; but of exercising them in the way of an incorporate Church, viz. in holding Benefices, and in being back'd therein by secular Jurisdiction, Laws, and Privileges.

And whilst these benefits of Incorporation are held on in favour of the Truth, the cession of the Church in these Points is to be held on too, and not to be resumed back again. Protected and incorporate Bishops and Pastors, must be content to claim Episcopal and Pastoral powers, under the recessions and limitations of an incorporate Church. Thus our

|| Articles, and † Canons, receive and assert the Ecclesiastical Supremacy of our Kings, which contains the foresaid Church-Recessions. And denounce Excommunication ipso Facto to those, that * Deny any part of our King's Legal Supremacy in Ecclesiastical Causes, or his having the same Authority therein, as the Godly Kings had among the Jews, or Christian Emperors had in the Primitive Church. And accordingly, in our Form of Ordaining Bishops, they profess to think themselves call'd to this Ministration, according to the Will of Jesus Christ, and the Order of this Realm: and promise to censure and punish the unquiet and disobedient within their Diocesses, according to such Authority, as they have by God's Word, and as to them shall be committed by the Ordinance of this Realm.

Art. 37.
† Can. 1.
and Q.
Elizab.
injunctions, and
Oath of
Supremacy.
* Can. 2.

But now all this giving up these, or the like powers, to the State, for the sake of this Incorporation, and in way of bargain and compromise; or other abridgement of its own ministrations; is,

1. With a Salvo to the Interests of Religion, and of the Souls of Men. They cannot give away any thing, to make themselves wanting in any necessary service unto them; nor part with their powers of ministring to Souls, to build and nurse them up in pure Worship, Doctrin, and Practice. These Powers, are a Sacred Depositum; which if they imbezle, or yield up in compliance, they are false to God, and to mens Soules, and thereby betray both them, and their own Holy Function. And their Acts also are nullities, wherein they offer or promise to do the same. For they are Acts again't an antecedent Obligation, which are wicked in the making, as Herods Oath * was to gratifie Herodias in the Baptists Death; and the || Jews Conspiracy and Oath to kill St. Paul. But they are null as to the Obligation of performance, as is agreed in the case of all contracts and promises to do unlawful things, or things evil or forbidden in themselves.

* Mar. 6.
22, 23,
26.
|| Act. 23.
12, 13, 14.

They can neither discharge themselves, I say, nor receive any discharge from Princes, of exercising these Powers, where Christ requires they should exercise them for the Service of Religion & of Souls, as I have shewn he doth in the fore-mentioned cases. In Stewards, it is required that they be found faithful, in dispensing out these ministrations as he orders, not in suppressing them contrary to Order, 1 Cor. 4. 2. Necessity is laid upon me, and woe be to me, is here the Scripture denunciation, if they preach not the Gospel, or fail trustily to discharge that Ministry they have undertaken, 1 Cor. 9. 16. No earthly Powers, by conferring on them the benefits of Incorporation, get any Authority over Christs Ministers, to discharge them of Ministring to their Master in these matters. For this would be, to give the civil power, which ought to keep under Christ, a power over him. It would turn them, from Nursing Fathers, who, by giving it a civil enfranchisement, undertake to protect the true Religion; into devouring Wolves, who seek to make a prey of it. It is exprefly declared against by the Apostles, who appeal to the

common sense of mankind, *Whether they are not bound to obey God, rather than men*, Act. 4. 19. 20. And would leave no ministrations of true Gospel Worship and Doctrin, under any Christian state, which should fall from any necessary parts thereof, and begin to persecute them: as the *Arian Emperors* did, in the Persecutions they rais'd against the Orthodox; and as *Papish Princes* did, in like violences used by them at any time, against our Protestant Brethren or Ancestors. Than which, nothing can be worse calculated for any Church of God, but especially for the Christian Church, which is to continue a Church in persecution, and to bear up Christian Worship and Doctrin, by due ministrations of both, when any powers of this World fall, from protecting, most violently to bear them down.

And this in all times has been the Opinion and Practice of God's faithful Ministers, when the State, which, by Incorporation, should have back'd and strengthened them therein, fell to discharge and bar them of their ministrations in these cases.

Thus God's *Faithful Prophets* and *Ministers* did in the *Jewish Church*, who approved themselves glorious Confessors and Martyrs, in administering God's Word and true Worship, when the State fell to break in upon them, and, instead of backing and protecting them in those ministrations, according to the purport of incorporation, fell violently to discharge and drive them from officiating any longer therein.

Thus likewise *Athanasius* Bishop of *Alexandria*, *Paulus* of *Constantinople*, and other Bishops did, in the *Arian Persecution*. The civil State had then received the Church into it self, & endowed it with civil Edicts and enfranchisements. And the deprivation and ejection of these Bishops out of their Churches, particularly of the *Great Athanasius*, was with *State-Concurrence*, and for *State-Causes* or *Pretences*. Among other Articles,

†Theod. 1. i. c. 28. & Soz. 1. 2 c. 25. * Soc. 1. 1. c. 35. || Soz. 1. 2. c. 22. † ibid. || Athan. Apol. ad Constan. p. 677. & 681. Ed. Col. 1686. * Athan. ib. p. 682. || Athan. ad Solit. p. 811. 815. 843. & Apol. ad Const. p. 625. Ed. Col.

Athanasius was charged with † *Contumacy* against the Emperour, in refusing to appear upon his Edict at the Synod of *Cæsarea*. And with a * *Treasonable Design*, to stop the yearly Transport of Corn from *Alexandria* to *Constantinople*, on which suggestion, he was banish'd to *Tryers* by *Constantine*. Not to mention the || *Accusation* of his having impos'd on the *Ægyptians*, a *Tribute* of *Linneen Cloath*; and † *having conspired* with one *Philumenus* against the Emperour; and || *having Treasonably corresponded* with the *Traytor Magnentius*, and * *usurped the Imperial Prerogative*, by holding the *Festival Dedication* of the great Church of *Alexandria* without the Emperours *Warrant*, and the like. And his *Deposition*, and *Gregories* and *Georges* Advancement to his See by Synods, were seconded by Acts of State: having the *Approbation* and *Justification* of the Emperours, and the *Affistance* of *Presbets*, as well as the || *Imperial Letters*, violently forcing

one out of the Epifcopal Throne, and giving the other Poſſeſſion thereof; and barbarouſly enforcing ſubmiſſion and adherence to them from the Clergy and People, as was done by * *Philagrius*, || *Syrianus*, and † *Heraclius*, to omit others. But theſe State-inhibitions and deprivations, coming on him & his Adherents, not for any other Crimes alledged, which were ſhameleſs Falſhoods, and aſſumed meerly as pretences, but in reality only for his being a ſtout Aſſerter of the Orthodox Faith; he ſtill went on preaching and miniſtring the ſame, and for all theſe State-ejections, was ſtuck to therein by the faithful *Egyptians*, and by the Orthodox in all other places.

* Athan. ad Solit. p. 815, 816, 817.
|| Apol. de Fuga, p. 716, 717. ad
Conſtant. p. 689. 690. & Proteſt. Pop.
Alex. ad Calcem Ep. ad Solit. p. 867.
† Ep. ad Solit. p. 843, &c.

And thus alſo our own Anceſtors continued to do, on the States turning upon them, and, under Forfeiture of Incorporation, and all the Penalties of a Bloody Perſecution, forbidding them to go on adminiſtring the Word and Worſhip of God, according to the *Reformation* thereof made by King *Edward*, in Queen *Maries* time. For being to adminiſter this Word and Worſhip, in duty to God, and in care of Souls, they ſet light by the Benefits of Incorporation and civil Advantages, and paid no regard to State-deprivations or inhibitions; but went on faithfully to adminiſter the ſame, though at the peril of their Lives.

I Grant, the deſire of keeping on the publick benefits of incorporation, may many times be a Reaſon for Biſhops and Miniſters, voluntarily to reſt under State-deprivations and inhibitions, when 'tis a Caſe only of perſonal rights and privileges. Such deprivations and inhibitions, often affect perſons only and not things, when, on the deprivation of one, the ſame Miniſtrations would be kept up by others: As was done in the depoſitions of *High-Prieſts*, ſo common in later times among the *Jews*; and of *Patriarks*, ſo ordinary at preſent among the *Greeks*; and may happen in other places. In all which, there is only a change of perſons, but no change in miniſtrations; the Church being lead on in the ſame neceſſary Worſhip, Doctrine, and Practice, under both. And here, to prevent a breach with the ſtate, and to keep on the way of ſpiritual miniſtrations with the benefit of Secular Acceſſions, the Biſhops and Paſtors of an incorporate Church, (where it is not like to do the Church more hurt by an utter loſs of its liberty in theſe points, than the incorporation deſired will compenſate,) may think there is more cauſe for the Churches ſake, to reſt under ſtate-deprivations. They may eſteem it their parts, to quit their own particular intereſts, to advance the Churches; and believe that the keeping on the publick benefits of incorporation, will abundantly compenſate, for the wrongful encroachment made by ſuch deprivation on a private perſon. But in Caſes, which concern, not only the perſonal rights and privileges of Paſtors, but the ſubſtance of Religion, or the

safety of Souls, and where Christ requires they should exercise their ministrations, as I have shewn he doth in the foresaid Cases: They must not let them fall, in regard to any inhibitions, or deprivations, even of their Lawful Princes. They must here slight all worldly benefit of protection, and be willing, if need require, to undergo a persecution. And go on faithfully in their ministrations, as their bounden duty requires, and as in these Cases, Gods Faithful Ministers have done in all times.

2. Secondly, *what is so given up by the Church, for abridgement of its own power in spiritual ministrations, is only whilst it keeps united to the state, and receives protection, not when it is separated from it again, or falls under persecution.* Its recessions, as I noted, were on consideration of State benefits, and as a grateful return for them whilst it was suffer'd to enjoy them. They are all upon the score of its union; and so cease when the State breaks off, and turns it up to it self again. For being made separate, it is no longer under any former ties of incorporation, but acts again with the powers of a separate condition. And thus it is, when, instead of protecting, the State puts any necessary points of Doctrine or Worship, or part of their ministration, under persecution. When it separates its protection, it separates it self. It drives out the Church, when it drives out any of those things, which the Church must stick to at all perils; and when, instead of incorporating, or civilly protecting the ministrations thereof, it falls to incorporate, and to protect the ministration of error and wickedness, in their place. It disfranchises pure Worship and Doctrine, when it enfranchises errors and corruptions contrary to them: And by turning to persecute the necessary ministrations of pure Religion, it breaks it self from them, and thence forward they are no longer *one*, but become *two* again.

So that, whatever regard and compliance the Bishops and Ministers of Christ may shew, to such deprivations and inhibitions of the State whereinto they are incorporated, whilst it inhibits no necessary Ministrations to Religion, or to the Souls of Men, but, in discharging all those, they enjoy the priviledges and protection thereof: Yet are they not to be discharged thereby, from ministring to the same in all the foresaid, or other like Cases; nor to be debarr'd of any of their spiritual powers, after once the state breaks with them, and, instead of yielding them the benefits of incorporation, puts them under persecution. But then, they must exercise these ministrations, only according to what they have Received from Christ, and from the Canons of the Church, so far as they do not interfere with any innocent State Laws, which restrain them as Good Subjects: Not with any Civil fortifications, and State Accessions.

CHAP. II.

Of the Kings Ecclesiastical Supremacy Received
and Asserted by our Church.

And all this agrees well with the Ecclesiastical Supremacy own'd by our Church, and claimed by our Princes, *conformable to what was ascribed to, and claimed by the Godly Kings among the Jews, and the Godly Emperors in the Primitive Church. Whose Ecclesiastical Sovereignty, lyes not in their being invested with, or in their having a Sovereign Disposal of the Powers of Orders. But in retaining their Civil Sovereignty over all persons, whether Laymen, or Ecclesiasticks. And in the Subordination of Ecclesiastical courts and causes, which are content to act in subordination, on the score of their secular mixtures, as in beneficiary matters, censures, &c. And, for Cognizance of either, of these, either of persons, or causes, in barring all Foreign Appeals.

1. First, It lyes not, I say, in their being invested with, or having a Sovereign Disposal of the powers of orders. For these, our Kings do not pretend to have in their power, or to be powers subjected and inherent in themselves: But to be proper, and Peculiar, to spiritual persons. Thus, King Henry the eighth, when he asserts his own Regal Supremacy over the Church, leaves all proper spiritual powers and Functions to spiritual persons; and, in the *statute for restraint of Appeals, declares the spirituality sufficient and meet, to declare and determine all such doubts, and to administer all such offices and duties, as to their Rooms Spiritual doth appertain. And Queen *Elizabeth's injunctions disclaim all challenging of any Authority and Power, of Ministry of Divine Service in the Church, by Vertue of the Supremacy. And the 37th. Article of Religion declares, That thereby we give not our Princes the ministering, either of God's Word, or of the Sacraments. And the || Statute of Queen Elizabeth says, The Oath of Supremacy shall be taken, and expounded, in such form, as is set forth in the Queens Admonition annexed to her Injunctions. They are the Ministers of God in their Dominions, as *St. Paul says: But that is, as Kings, not as Priests. So that, the Kings Supremacy in Ecclesiastical Matters, doth not imply the Power of the Keys, which the King has not, †says Mr. Mason. And *by the Supremacy, we do not attribute to the King the power of the Keys, or Ecclesiastical.

* Non vel conciones habendi, vel rei sacre præeundi; vel Sacramenta Celebrandi; non vel personas sacras, vel res; non clavium jus, vel censura. Verbo dicam, nihil ille sibi; nihil nos illi fas putamus attingere, quæ ad Sacerdotale Munus spectant, seu Potestatem Ordinis consequuntur. Tortura Torti, p. 380.

stical.

* Schism power of the Keys, or any part of either the Key of Order, or the Key of the guarded, jurisdiction, purely spiritual, * says Bishop Bramhall.

4. p. op. 311. And this bounding of their Claims and Pretences of Power, is foun-
table to what we find among those Godly Jewish Kings, and Christian
† Art. 37. Emperors, to whom our Churches † Articles and * Canons, about Supremacy,
* Can. 2. cy, refer.

As to the Jews, it appertaineth not unto thee, O Uzziah! to burn incense
unto the Lord, but to the Priests that are consecrated thereto, say the Priests
to King Uzziah, when he would assume to himself the Priests Office, for
which God miraculously smote him with a Leprosie upon the place, 2 Chron.
26. 16, 18, 19, 20. And the Lord hath chosen you to stand before him, to
serve, and minister unto him, and to burn incense, says King Hezekiah to the
Levites, 2 Chron. 29. 11.

And the like appears, of the godly Christian Emperors, who were told
by their Holy Bishops, and profess'd of themselves, That they were no
Priests, and that their power of Empire did not swallow up the Sacerdotal
powers. * God hath intrusted the Affairs of the Kingdom, in your hands; but
those of the Church, in ours. And, as we may not lawfully take upon us, to
act as Kings; so neither have you Authority, O Emperor! to burn incense,
or usurp the Priests Office, said the Great Hosius, in his Epistle to the Emperor
Constantinus. || To you it appertains externally to punish; but to us to judge
and determine what is Heretical and impious, say Elusius, and Sylvanus, and
the other Bishops, to the same Constantinus. † The Royal Purple makes men
Emperors, but it doth not make them Priests, says St. Ambrose to the Em-
peror Theodosius.

— * Σοι
Βασιλεὺς
αὐτὸ Θεός
ἐν ἐκείνῃ
συν. ἡμῶν
ἵνα τῆς ἐκ-
κλησίας
ἐπιτεύσει.
— ἐπὶ τοῖς
κυν ἡμῶν
ἀρχαῖς
ἐπὶ τῆς
τῆς ἐκ-
κλησίας

sin: ἐπὶ σὺ τῷ θυμῷ ἐξέστης ἔχεις βασιλεῦ, Hosii Ep. ad Constan. ap. Athanas. Ep. ad Solit. p. 840.
|| Καὶ αὐτὸν ἴσασιν ἐξέστην ἔχειν τῆς τιμωρίας, καὶ σφᾶς αὐτὸς τῆς εὐσεβείας ἢ δυσσεβείας, Theod.
Hist. Eccl. l. 2, c. 27. † — Ἀλλοτρίος δὲ βασιλείας ἐκ ἱερέας ποιεῖ, Ap. Theod. Hist. Eccl. l. 5 c. 18.

As Christians, and Godly Emperors, they used their Imperial Power
and Sovereignty about Church-Matters. But that was not privative, to de-
ny the Pastors of the Church, or to bereave them of their Power; but
Cumulative, to add the Imperial Power, which was of another kind, to
the Spiritual, thereby to back their Acts, and to make them bind the fa-
ster. Thus, when they sent Count Candidianus to the Great Council of E-
phesus, the Emperors Theodosius and Valentinian declare in their * Letter to
the Council, That it was to keep good Order, and to see fair Debates; but

* — Καὶ
μὴ δὲ
μὲν ταῖς
ἐπὶ τῶν

ἀρχαῖς των γινόμεναις ζήσῃσιν, κοινωνήσαι. Ἀδέμυτον δὲ τὸν μὴ τῷ καταλόγῳ τῶν ἀγίων τῶν ἐκ-
σκόπων τυγχάνουσα, τοῖς ἐκκλησιαστικοῖς σκόμμασιν ἐπιμνησθῆναι, Concil. Ephesin. Part 1. p. 229.
Ed. Bin. Tom. 2. Concil.

Chap. 2. Of the Kings Ecclesiastical Supremacy in our Church.

with Orders not to intermeddle in determining Questions of Faith, and Ecclesiastical Matters, which, say they, is lawful only for the Bishops. And when

the Emperor Marcan came in person, at the passing the Definitions of the Great Council of Chalcedon, * it was not, as he tells them in his Speech to the Council, to make Demonstration of his own Power therein, but to give greater firmness to what they had done in the Exercise of theirs. Which he doth, by || Ratifying the same, by secular Penalties, as by Banishment of Citizens, Disbanding of Souldiers, and Deposition of Clergy, and by other Punishments; after the Determinations of the Council had been read, and the Bishops had owned, and subscribed the same, before him. When the Imperial Purple came to confirm a Pastoral Act, it gave a new Authority to

that, which had Authority in it self before; or, as Justinian † speaks in his Confirmation of the Episcopal Sentence, or Anathema on Zoaras, which, says he, having a validity from it self, or Authenticalness of its own, the Crown makes yet more valid, or of more Authority, by adding to it a secular Penalty. The Episcopal or Spiritual Authority, is by too many unjustly slighted; and therefore the Secular Authority is both humbly call'd in, and piously comes in to its help, since those irreligious Contemners of the Spiritual Power, will stand more in awe of the Secular. * Coming in, by their Secular Authority, to help and back the Church in those things, wherein men would otherwise contemn the Authority of the Bishops, as the Fathers express it in the Council of Carthage. So that the Imperial Power, even whilst employ'd about Church-Ministrations, all the time supposes, but doth not swallow up the Pastoral Powers: nor doth its Ecclesiastical Supremacy lye, nor was ever thought so to do, either by our Church, or by those Times whereto it refers, in their being vested with, or having a sovereign Disposal of the Powers of Orders. But,

2. Secondly, it lyes, 1. First, In retaining their civil Power over all Persons, whether Laymen or Ecclesiasticks. The Civil State, was first in Being; and men were Subjects of the State, when Christianity came to be propos'd to them, and planted among them. * The Church is in the Common-wealth, not * Non e nim Re-publica in Ecclesia, sed Ecclesia in Republica, id est, in Imperio Romano, Optat. l. 3. p. 64. Ed. Par.

* Ημεῖς δὲ βασιλεύσα τῆς πρᾶς Νομῆναις προδόντες, ἡ συνάμας α. πῆδεξιν ποιούμενοι, παρῖναι τῇ συνόδῳ ἐδοκιμάσαμεν, &c. Conc. Chalced. Part. 2. Act. 4 p. 345, Tom. 3. Concil. Ed. Bin.

|| Ibid. p. 361.

† --"Η κυρίαν ἡ αὐτὴν ἐφ' ἑαυτῆς ἔσται, κυριότεραν ἐπὶ πάντων ἡ βασιλεία ποιεῖ, ἡ τῶτον συνεξελάνυσσας τῆς βασιλείας τούτης πόλεως, &c Justin. Novel. 42. c. 3.

* Περὶ τῆς Βουλήσεως [ἀρχιεπισκοπῇ συνάσει] τῇ κοινῇ μὲν τῇ καθολικῇ ἐκκλησίᾳ, ἐν ᾗ ὅς ἡ ἐπισκοπῶν αὐθεντία, ἐν ταῖς πόλεσι καθαρνεύεται, Concil. Carthag. Can. 70.

Members, or Ministers of the Church, they did not thereby cease to be Subjects of the State, or owe ever the less Duty unto it. *Let every Soul be subject unto the Higher Power*, is meant of Ecclesiasticks,

* *Kαὶ Ἀπόστολος*, &c. as well as others: *It takes in all*, * *tho' an Apostle, tho' an Evangelist, tho' a Prophet, or whosoever else*, as St. Chrysostom notes. And therefore Princes may lay their civil

Commands, and inflict their civil Punishments, upon Ecclesiasticks, as well as upon their other Subjects. They may put them under Fines, or imprisonments, or banish them out of their Dominions, or any parts thereof, as * *Claudius did the Jews from Rome*, or as * *Domitian did St. John into Patmos, where he wrote his Revelations*; and as *Constantinus and Valence did the Orthodox Bishops in the Arian Persecutions*. And true Princes are bound to submit to this, like as other Subjects are, either from

* *Alius in eam Patriam, unde ex-torris factus est, regreditur, ut deprehensus non jam quasi Christianus, sed quasi nocens pereat.* Cyp. Ep. 13 p. 29. 30. Ed. Ox.

Heathen, or Heretical Emperors, and even in hard and unjust Cases, as in the foresaid Instances. And * *if any under sentence of Banishment, inflicted on certain Persons, not on the whole Cause, return into his own Country without Leave of the civil Power, if being caught, he suffer for it, he dies not as a Christian, but as a Malefactor*, says St. Cyprian. So that Bishops and Ministers, are no exempt Persons, but are to own their Kings as their civil Sovereigns, and are as much bound to pay Obedience to their civil Laws, and are under the Cognizance of their civil Courts, as others are.

And this civil Subjection of Ecclesiastical Persons, against the Papal Exemptions thereof, is the main thing in the Ecclesiastical Supremacy claimed by our Kings. In the * *Injunctions of Queen Elizabeth*, and in the * *Canons of King James*, this Supremacy is called the highest Power under God, whereto all Men within the same Realms, by God's Law, owe most Loyalty and Obedience, afore and above all other Powers and Potentates in Earth. Her Majesty, say the * *Injunctions* again, thereby neither doth, nor will challenge any other Authority, than was lately used, and was of ancient time due to the Imperial Crown of this Realm; that is, under God, have the sovereignty and rule over all manner of Persons born within her Dominions, of what Estate, either Ecclesiastical or Temporal, soever they be, so as no other Foreign Power, shall, or ought to have any superiority over them. By Supremacy, or chief Government, says the 37th. Article of Religion, we give only that prerogative, which we see to have been always given to all godly Princes in Holy Scriptures by God himself; that is, that they should rule all States and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil Sword the Stubborn and Evil-doers. And the Oath of Supremacy, as King

* *Injun. i.*
† *Can. i.*

* In the
Admonition.

* James

* James the First declared, only extended to the Kings Power of Judica- * King
ture over all Persons, as well Civil as Ecclesiastical; excluding all foreign James's
Powers and Potentates, to be Judges within his Dominions. All which, plain Apology
ly make the Ecclesiastical Supremacy, to lyé mainly in having Bishops and for the
Ministers, or the Ecclesiastical State, who wera broke off from it by the Alleg. p.
Papal Exemption, under the same common Obligation to the civil Sovereign 263.
with other Subjects, or under the Tye of civil Subjection.

In vertue of this civil power over their Persons, as his Subjects, he
can command them faithfully to discharge their Duties, and Functions.
And that, not only as Subjects, in civil Matters; but as Ministers, in di-
vine Offices. For, as he is the civil Sovereign, the Temporal Magistrate
is the Keeper of both Tables, being to keep his Subjects in Godliness, as well as
in Honesty, as * St. Paul says. And is to use the civil Sword, for sins * 1 Tim.
against Religion, as well as for sins against the State; and, in his way, 2. 2.
to punish Ministers, for Neglect or Abuse of their spiritual Functions, as
well as for Breach of the civil Peace. Thus good Kings, as || Hezekiah, * 2 King.
and * Josiah, employed their temporal power, to cut off corrupt admi- 18. 4.
nistrations, and to reform Abuses of Worship and Religious Offices, in the * 2 Kin-
Jewish Church: As Constantine, and other good Christian Kings and Em- 23. 4. 5.
perors did afterwards, in other Nations. And the 37th. Article of our 6. 7. 8. 11.
Church declares, That by his Supremacy, the King with the civil Sword may
restrain the stubborn and evil-doers, whether Laicks or Ecclesiasticks. And on
this Account, Constantine * calls himself the Minister of God, for the Ca-
reerion and Punishment of wicked Bishops. And, at his Entertainment of the * Διδ-
Bishops, tells them, † That God has appointed them the Bishops of things with- τής τῆ θε-
in the Church, and him the Bishop of things without it: and that it belongs ράπωντος
to him, as Bishop of Bishops, to see they discharge their duties, and be pious. τῶ θεῷ. 14.
Thus, the Emperors, Theodosius and Valentinian, say, That || God, by se- μένενερ-
ting them to reign, had made them the Bond, both of the piety, and of the external ναι πηδύ-
welfare and security of those, who are subject to them, the connexion betwixt σται.
which two, their study was to preserve inviolable. And * in this, Kings, faith Ap. The-
St. Austin, according as God commands them, do serve the Lord as they are od. Hist.
Kings, when they enjoy good things, and prohibit evil things in their Eccl. 1. 18
Kingdoms: And that, not only in Matters pertaining to humane society, but c. 20.
also in Matters pertaining to our Holy Religion. † Τῶν
τῶν εἰσο-
τῆς ἐκ-
κλησίας

ἐν τῷ δὲ τῷ ἐκτὸς ὑπὸ τοῦ θεοῦ καθισταμένῳ ἐπίσκοπῳ ἂν ἄλλω, Euseb. de vita Constant. l. 4. c. 24.
ἡ βασιλεὺς ἐν τεταγμένοι παρὰ τοῦ θεοῦ, σύνδεσμοι τε τῆς τῷ ὑποκόων ἐνταβείας τε καὶ ἐνταβείας
πυλῶντες, ἀλλὰ καὶ αἰεὶ τὸ προσποιεῖς τῶν φυλάττομαι, &c. Concil. Ephes. Part 1. c. 32.
p. 225. Tom. 2. Con. Ed. Bin. * In hoc enim Reges, sicut eis divinitus præcipitur, Deo ser-
viant in quantum Reges sunt, si in suo Regno bona jubeant, mala prohibeant, non solum quæ
pertinent ad humanam societatem, verum etiam quæ ad divinam Religionem, Aug. contra Cres-
cen. Grammat. l. 3. c. 5. Tom. 7. Ed. Col.

And thus, by means of his civil Power over Spiritual Persons, has the King the like Power over Spiritual Acts & Functions, viz. as he can require, and, by the civil Sword, compel them, whom Christ has empowered there, to in his Dominions, to exercise the same. I mean, to exercise them, according to the Rules of God's Word, and of their own Spiritual Function; his Power lying in calling them to do their duties, not to any Neglect or Breach thereof. As we see was observed, not only by the Godly Jewish Kings, but also by the Primitive Emperors, whose civil Laws and Edicts in these Matters, still followed the spiritual Rules and Duties, and were a secular Enforcement, to drive all Ecclesiasticks to keep them, not to Transgress them. * Our Laws, do not disdain to follow the Sacred and Divine Canons; the civil power in these Matters, enforcing that which the Church had first prescribed, says the Emperor Justinian. And accordingly, in the Civil Law for Restraint of Excommunications, we forbid our Bishops, saith he, to Excommunicate any, without a just Cause be shewn for it. We forbid all Bishops and Presbyters, saith another Law, to exclude any from the Communion, before Proof of such a Cause, || for which this is commanded to be done by the Ecclesiastical Canons. So, by his Imperial vel. 83. Power over their Persons, commanding their Ministrations, and limiting them therein to their own Rules.

* Καὶ οὗτος ἱερεὺς καὶ θύρας κανόνας, εἰς αὐτοὺς ἡμεῖς ἐκκατανο-λεῖν καὶ ἀπεξίσ-τόμοι. Justin. No. 83. Power over their Persons, commanding their Ministrations, and limiting them therein to their own Rules.

† Ανευ τοῦ δειχ-θῆναι αἰτίαν ὕπολογον, Cod. Justin. l. 1. Tit. 3. L. 30. ||...Οἱ ἐκκλησιαστικοὶ κανόνες τούτοις ἰσχύουσι μέλυνσι, Justin. Novel. 123. C. 11.

And thus the King, like as the Jewish Kings, and Primitive Emperors were, is supreme in these spiritual Acts and Administrations, as in his Dominions, they are all to be sped and administer'd, not by independent Foreigners, but by his own Subjects; or, as having the supream earthly Command of Bishops and Priests, who are bound in civil Obedience to him, as their Temporal Sovereign, to exercise them when he requires it. And this way, he can give Final Justice to all his Subjects, in all spiritual, as well as temporal Matters; having Authority to command his Bishops and Clergy, to do it in the one; as well as his Judges and temporal Ministers, to do it in the other. And by this power, of doing it by their

* 24. H. Means or Ministrations, is his Supremacy set off. Thus, in the * Statute S. C. 12. 1. for the Restraint of Appeals, the King is declared to be the one supream Head, endowed with plenary Power and Authority, to render Final Justice in all Causes; because the spirituality, or his Bishops and Clergy, can administer and determine all that belongs to their spiritual Offices; and the Judges and other his temporal Ministers, can do the like for Tryal of Pro-

* Rex has clau-des non sabbat, habentibus tamen, ut eis recte uiuantur, pro suo iure imperare potest, Mas. de Ministr. Angl. l. 3. a p. 271.

But he may command those who have them, to use them rightly, says Mr. Mas-
son. This Supremacy is preserved, if he take care, that those, who have
the power of Ecclesiastical Censures, do exercise
them, † says Dr. Burhil. He has plenary power
to render final Justice; that is, to receive the last
Appeal of his own Subjects, without any fear of any Review from Rome,
or at Rome, for all Matters Ecclesiastical and Temporal; Ecclesia-
stical, by his Bishops; Temporal, by his Judges,
says Bishop Bramhall. So that the Legal
Supremacy of our Kings in spiritual Matters,
lies in their power of doing them all, (without
any Interposition of Forreign Bishops who are none of their Subjects,) by
their own Bishops and Clergy, whom they can command and compel to do their
duties therein, as their civil Sovereigns. And this way, the civil Sovereign-
ty doth not drown, or swallow up the spiritual powers of Ecclesiasticks;
but supposes them all the while, peculiarly and immediately vested there-
with. But only retains its own secular power over their Persons, as well
as others; whereby it can oblige them to a due discharge of their sa-
cred powers, according to the Rules of their spiritual Functions, as occa-
sion requires.

† Of the Kings Supremacy in his
Answer to Becanus. p. 22. & p. 244.

‡ Bishop Bramhall's Just Vindicati-
on, &c. p. Op. 63. vid. & p. 230.

It lies moreover;

2. Secondly, *In the Subordination of Ecclesiastical Courts and Causes*,
wherein Ecclesiasticks are content to act subordinately, on the score of their
secular mixtures and jurisdictions, as in Beneficiary Matters, Censures, and
other things of that Cognizance. To give more leisure and encouragement
to the Ministers of Religion, in attending their spiritual Administrations,
the civil State has endowed their spiritual Cures, with temporal Bene-
fices or Preferments. And to beget a greater Regard, and a more gene-
ral and awful Observance of Ecclesiastical Determinations, the civil po-
wer, as I before observed, is annexed and mingled with the spiritual, in
these Causes, and a Concurrence is therein made of Temporal and Eccle-
siastical Jurisdictions.

The Matters cognizable there, are not only mere spiritual, but some
of them of a temporal Nature. Such are all Causes Testamentary, or about
Wills; the Causes of Matrimony and Divorces; and those about Right of
Tythes, Oblations, and Obventions; * the Knowledge whereof, by the goodness
of Princes of this Realm, says the Statute for Restraint of Appeals, and by
the Laws and Customs of the same, appertaineth to the spiritual Jurisdiction
of this Realm.

* Stat.
24. H. 8.
c. 12. 2.

And the Canons and Rubricks, which are to rule all Proceedings, are

not only the *Prescriptions* of Bishops and Priests; but Royal and civil Injunctions. Like as also the *Antient Canons* were,

* Θεσπίσαμεν πύον ταῖς νόμων ἐπέχεν καὶ ἀγίας ἐκκλησιαστικὰς κανόνας, τὰς ὑπὸ τῶν ἁγίων τεσσαρῶν συνόδων ἐκτεθέντας, ἢ βεβαιωθέντας, &c. Justin. Novel. 131. c. 1.

|| Τὰς δὲ θείας κανόνας ἐκ ἐλαστον τῶν νόμων ἰσχύειν καὶ δι' ἡμετέροις βεβαιωταὶ νόμοι---πρὸς δὲ τοὺς ἱεροὺς κανόνας κανόνες, τούτοις καὶ ἡμεῖς διὰ τῶν ἡμετέρων ἐβερρωμεν νόμων, Cod. Justin. l. 1. tit. 3. l. 45.

by the piety of the *Primitive Emperors*. * *Wedeccree*, that the holy *Ecclesiastical Canons*, either those passed in the four *General Councils*, or those confirmed by them, be in place of *Laws*, says the Emperor *Justinian*. || Our own *Laws*, will have the *Divine Canons*, not to be of less force or effect than *Laws*,---and what the *sacred Canons* forbid, that also do our *Laws* coerce and abolish, says the Code. And as it was in the case of those *Antient Canons*, under those Emperors; so, in

case of ours too under our Kings, the Judgments and Sentences upon them, rest not in mere spiritual, but draw on temporal Effects and Inconveniences, which effect the Sufferers in their Persons and Estates, as well as in their spiritual Concerns: As subjecting them to a *Writ of Imprisonment*, rendering them incapable to commence or carry on a *Suit at Law*, or the like.

Now for the favour of this State-Concurrence in all these Causes, that under the Union of two such different Powers there may be no clashing, the Church submits to act in subordination, and the King, in all these Causes and mixt Jurisdictions, is supreme. That is, no *Synod of Ecclesiasticks* is to meet for making *Canons* or *Constitutions*, but when, by his *Writ*, he convenes them. Nor are any *Agreements* of theirs, when assembled, to be publish'd as *Canons* or *Ordinances*, till he approves or ratifies them. Nor any of those introduced formerly, to be executed and put in use, further than they consist with the *Kings prerogative Royal*, and with the *Laws, Customs, and Statutes of the Realm*: All which are provided for in the * *Statute of Submission*. And when *Canons* are thus made

* Stat.
25. H. 8.
c. 19.

* Stat.
25. Eliz.
c. 29.

by his *Ratification*, it submits also, that in certain Cases, which are declared by other Acts, they may be relaxed by his *Royal Dispensation*; and that, as in making *Canons*, so also in granting *Dispensations* from them, he shall be supreme. That no Persons shall be elected *Bishops*, of beneficed and temporally endowed Churches, but who have the *Kings Letters missive*, as is provided in * another *Statute*, or who are of his *Nominations*. That when *Ecclesiasticks* sit to judge in their Courts by those *Laws*, all their Proceedings in that Judicature shall be subject to the *Kings Prohibition*, to stop their further hearing of a Cause, which, by Allowance or Custom, is of another Cognizance; or to his *Commission of Review*, upon Appeals made to him, after they have given sentence. So that in these Courts, there is a subjection and subordination to the King, both as to the *Laws* they proceed by, which are the *Kings Laws*, as not par-

Part 2. Chap. 2. *Of the Kings Ecclesiastical Supremacy in our Church.*

ling, or being introduced, without his Approbation or Sufferance; and as to the Judgments there pass'd according to them.

And because of this *subordination of the Bishops and Clergy*, in their pure *spiritual Jurisdictions*, for the *Civil Sovereigns* addition of such *Temporal or State Concurrence*; the King is declared *supream in all these Causes*. Thus much is declared, in the Passages already mention'd from the Statutes settling the *Kings Supremacy*. And thus 'tis said in another *Statute, of the Review of the Institution of a *Christian Man*, that King Henry 8th. set it forth as *supream Head of the Church of England*, because he call'd the Convocation together, to frame and publish it by his Consent. And thus in his *Declaration prefix'd to the 39 Articles of Religion, King Charles the First sets forth his *supremacy over the Church*, by this *subordination of the Church-men*, and because, in making any Canons or Constitutions, they must have his *License for their Assent*, and their *Orders and Agreements confirmed by his Approbation*, and executed all with *subordination*, to the *Laws and Customs of the Land*, for preservation whereof they are subject to the *Temporal Prohibition*.

* Stat.
32. H. 8.
c. 26.

* That
We are
supream
Governour
of the Ch.
of Engl.
and that
if any dis-
ference

arise, about the *External Policy*, concerning the *Injunctions*, *Canons*, or other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained Leave under our Broad Seal so to do; and we approving their said Ordinances and Constitutions, providing that none be made contrary to the *Laws and Customs of the Land*. His Majesties Declaration before the 39 Articles of Religion.

And in respect of both these parts of *civil power*, viz: Both in having this *civil command of spiritual persons*, and this *civil power over spiritual causes* by reason of such secular mixtures, it lyes moreover in having the same,

3. *Thirdly, in opposition and bar of all other earthly dependance*, especially of all *Foreign jurisdiction and appeals*. He is the one *Supream Head* of all, both *Spiritual and Temporal*, next under God, saith the *Statute for *Restraint of Appeals*. And the claim of *Supremacy* in the *Queens injunctions*, is so as no other *Foreign Power*, shall, or ought to have any *Superiority* over them. And the *Thirty Seventh Article of Religion*, the first of King James the Firsts *Canons*, and especially the *Oath of Supremacy*, doth most fully disclaim, and exclude all *Foreign jurisdiction* herein. And the extending of the *Kings Power of Judicature over all Persons*, *Ecclesiasticks*, as well as others, thereby, is for excluding all *Foreign Powers* from being *Judges in our Kings Dominions*, as we heard from King James's *Apology for the Oath of Allegiance*.

* 24. H.
S. C. 12.

The *Foreign jurisdiction and Appeals* particularly aimed at, is that, which was claimed here by the *Popes of Rome*. They had wrested from the Crown the fore said *Sovereignty*, both over *Ecclesiastical Persons*, and *Causes*. For as to *Ecclesiastical Persons*, they claimed an exemption from them,

them, as not answerable in Civil Courts, but Cognizable only by themselves. And as to *Ecclesiastical Ministrations*, as back'd by secular benefices; and *Ecclesiastical Causes*, as mixt in the Ecclesiastical Courts with Civil Priviledges and Jurisdiction; they disclaimed subordination to the Crown, and asserted a Supremacy to themselves therein. For they made themselves *Supream* here, in *investitures into benefices and preferments*; and to have the chief power, by their *Legates*, of *calling our convocations*; of *passing, and ratifying, all our Decrees, Canons, and Constitutions*; of *granting dispensations from them*; of *having their decrees take place, of the Prerogatives of the Crown, or of the Customs of the Realm*; of *holding courts*; and of *receiving Appeals from any of our spiritual courts, and judicatures, and the like*. All which civil powers over Ecclesiastical Persons, and subordination of Ecclesiastical causes proceeding by the foresaid mixture of secular fortifications, benefices, and jurisdictions; the *statutes, Articles, injunctions, and Canons* of this Church and Realm about Supremacy, *abolish in the Popes, and assert to the Crown*, to which they Anciently did, and of right should belong.

So that this *Sovereign Civil Power, over all Ecclesiastical Persons*, as their *subjects*; and this *Subordination of all Ecclesiastical Causes to it*, because of the *Concurrence and intermixture, of the foresaid civil priviledges and jurisdictions therewith*; and that *in opposition to the papal pretences in these points*; is the *Ecclesiastical Supremacy vested in the King, by our Church, and Law*. The Popes *spiritual Usurpation upon this Church*, was shaken off, by asserting to the *Arch-bishop of Canterbury the British Churches Ancient, and independant Primacy*. Which did Right to the King too; it being against his Prerogative, that any Foreigner, who doth not own himself to be one of his Subjects, should have any Power in his Dominions. And his *Civil Usurpation on the Crown, in respect to Ecclesiastical Persons, and Causes*, among its Subjects, was thrown out by *asserting of the Kings Supremacy*.

But when the *Supremacy speaks such a civil power over the persons of Ecclesiasticks*, as they are its *subjects*, and such *subordination of Ecclesiastical causes thereto*, as they are united to secular benefices and jurisdictions: Yet at the same time, as I have shewn, doth it disclaim all pretence to *meer spiritual powers, or to the Sovereign Disposal of the Powers of Orders*. Of it self, it can neither give, nor recall them. Nor stop the Ministrations thereof, in any of those Cases where Christ requires them. All it can do there, isto withdraw its Civil incorporation, from those who have these mere spiritual powers, and are bound, for the sake of Religion and of the Souls of Men, to proceed in the exercise thereof. But still, that exercise and administration, which hangs on anothers Commission, will go on upon its own bottom, and must be discharged as it can, under the opposition, instead of the former incorporation of state, or under a civil Persecution.

And this continuance of such Ministrations in such Cases, notwithstanding the deposition of state, I think may fairly be concluded, from the Concessions of those, who have undertaken to plead for the Authority of state deprivations, and to press them on the suffering Clergy, at such times.

We are told by * one from Mr. *Mason*, that a *state deposition* of a Bishop, is not by way of Degradation, from his orders, as if he had them not; but of exclusion, from the exercise thereof. And that not absolutely, as if he could exercise his office no where; but after a sort, that he should not do it, as to their subjects, nor in their dominions. And by || another, that a *state deprivation* doth not concern the Character, or Ecclesiastical Communion, as an Ecclesiastical deprivation doth; but only concerns the exercise of his Episcopal Authority, in a y Dioceses within the Dominions of that State, or enjoying any Ecclesiastical Benefice in it.

* Vindication of a Discourse against the New Separation, p. 11. || A Vindication of their Majesties

Authority to fill the Sees of the Deprived Bishops, p. 18, 19, 20. (or as they should be marked, p. 22, 23, 24.)

Now, since such *state deprivation* neither concerns the Character, nor the Communion of the Church; 'tis plain he is a Bishop still notwithstanding their deprivation; and such a Bishop, as, without any fault in Church-Communion, all good Christians may Communicate with. And since his exercise of Episcopal Powers is thereby excluded, only from the Dioceses and subjects of their dominions; it is still the same it was, as to all other places. And what is the hinderance, of exercising the same still in those dioceses, and among that Kings Subjects? One reason already cited is, because he cannot exercise them in the incorporate way, or in enjoyment of any Ecclesiastical Benefice. But besides, another I conceive is suggested, viz. *Regard to state Authority, or civil obedience.* Though neither the Faith, nor the Communion of the Church is here concerned; yet, * says the Learned Author last mention'd, the Authority of the State is, which obliges both the Clergy, and Laity, in these Cases. So that although neither his powers are thereby vacated, nor their dependance and communion with him is broken off on other accounts; yet in Civil Obedience, it seems, by his account both Bishops and People, on such state deprivation, are bound to acquiesce.

* P. 20.

But now, if they are left in full Possession of their spiritual powers, and of the communion of the Church; 'tis plain they cannot be debar'd of their Ministrations in the foresaid Cases, nor the people of their attendance on them, in any regard to secular inhibitions, or to shew Civil Obedience. For we must never hear Kings against Christ, or obey them, when they bar us of doing what he bids us do. And these Ministrations, he requires and calls for in the afore said Cases, as I have shewn; and also for the peoples communion with, and attendance on them. And it matters not,

not, that they cannot Minister any longer in the incorporate way, or under shelter of Civil Laws, and enjoyment of benefices. For true Ministers of Christ, and of Souls, must despise benefices and secular incorporations, when they come in competition with his service, and Minister his word and worship, at their hazard, and under persecutions.

Besides, if, as he owns, such deprivation doth not affect the *Communion of the Church*, it leaves the subjects of those dioceses still under the same Religious and Church Principles, of dependance and communion with their Bishops, as they were before it. For, though the state should not meddle therein, the Church has Principles of this dependance and communion, of its own. Christ requires his Church should be one; and that is by adhering to their Bishops, whom he has made the Heads of Union. And these, it seems, the deprivation of state doth not at all Cancel, *only the Authority of state, as is * said, but not Church Communion* being concerned therein. So that such Bishops deprived by the state, continue still to be Christs Bishops and Heads of Union in those dioceses, according to his Rules and Principles of Union. And then, how shall a mere command of state, dissolve the tie made by him, or break communion betwixt their Bishop and them? Whilst Christ, by conscionable obligations of Church Unity, bids them adhere to their Bishop, and keep one with him; must they give ear to the state, that bids them, divide from him? I think on second thoughts, he will not make Church Union, or the dependance of people on their Bishops, so unsettled or precarious a thing, as either to have no fixt and conscionable principles, engaging and holding all good Members thereto, of its own; or to have it in the power of a secular state, when it pleases to set them aside, and over-rule them.

C H A P. III.

Remarques on the Preceding Account of the Force of State-Deprivations, and instances of Deprivations alledg'd to the contrary, consider'd, and clear'd up.

FROM what I have said in the foregoing Chapters, about the power of the Civil State, and the effect of its Deprivations, I think it may appear, that the Bishops and Ministers of Christ continue still invested with their Ministerial Powers, and can receive no discharge from the exercise thereof, in the formation'd Cases, by any State Deprivations.

And of this I observe, from what has been hitherto discoursed,

1. First, That this is not to deny the Civil Power, the Cognizance of Bishops and Ministers, in Civil matters. Allegiance, 'tis true, is a civil matter, and most nearly concerns the civil peace. Indeed, it is not only Civil, but also Religious. For when men are requir'd to Swear it, and in all Churches to pray conformably to it, Solemn Oaths and Prayers, are most sacred and Religious Acts. And Allegiance in it self is a moral duty, for due payment whereof, all stand answerable to God in the last judgment; as well as a civil, or state-duty, for which they are answerable to the state in judicatures of this world. But it is such a matter of Religion, I say, as is also a civil matter, subject to civil Cognizance, or a point of State too.

And if this is refused to a Rightful state, it is not only an offence against Morality and Religion, which spiritual Judicatures and Synods may punish with Canonical Depositions: But also an offence against the state, which such Rightful state may punish by state punishments, as it may all other state offences; and in Ecclesiasticks, when they are guilty thereof, as in all other persons. And among these punishments, by *Deprivation*, though not of mere spiritual powers, (the state having no Authority to take away those mere spiritual powers, which it never gave,) yet of all that is Temporal in Church-Ministrations, so as that such refusers shall no longer hold benefices and preferments, or state endowments. Yea, and even as to those mere spiritual powers, it may make them of themselves to forbear any further exercise thereof, to keep state-favors and endowments to the Church, when their deprivation is in a case, that concerns only their own personal rights and privileges, but not the Truths or cause of Christ, as was before observed.

But if at any time, or in any Kingdom, this should be refused to an Usurping State, which has no Legal Right; but which calls for this Allegiance, Oaths, and solemn Prayers and Religious services conformable

ble thereto against him who has the Right: Then such refusal, is neither a Religious, nor a Civil offence; neither against God, nor Gods Vicegerent, Divine or Humane Laws; but a due obedience to both. And this brings on the Case of all the foresaid immoralities, Damning Religion, and endangering Souls; wherein faithful Bishops and Clergy whatever they incur by standing to their Spiritual Ministrations, must not let them fall in regard to any Deprivation of Usurping Powers. Nay, nor in regard to the most rightful States, should they illuse out against them state-deprivations, to stop their Ministrations against any such like immoralities, or other irreligious and endangering ways.

And this Limitation, of the regard they ought to have to his deprivation, is not to deny the Rightful Civil Sovereign, any part of his just power over Ecclesiasticks. But only to deny him such a power, as would leave our Saviour Christ himself, who is his Master as well as theirs, to have no power over them. Or such a power, as should enable him to discharge them, of what Christ has given in charge to them; to take away what powers he confers, or to loose what he has tyed on. But under all this discharge of their foresaid Ministrations, notwithstanding his inhibitions and deprivations, it allows the Civil Magistrate as much Power over their persons, to mulct, banish, or put them to death, on just cause, as they are his Subjects, as over any others. And to have power also over the mixt way of administrations, so as to be able to deprive them, though not of all exercise of their spiritual powers, yet from holding or exercising them with Temporal jurisdictions, effects, and privileges, after the way of an incorporate Church. And to have those other foremention'd Prerogatives, of conveneing Synods, passing Canons, sending prohibitions to stop any process in prejudice of the Prerogative, or of the Laws, &c. Which, for the favor and continuance of those secular mixtures, have accrued by incorporation, and belong to Christian Kings. And these things, which are allow'd, are as much, as any of them can claim of Ecclesiasticks, as they are Kings. And, on the other side, those things, which are denyed, are such, as they would abhor to challenge or desire, who would own any subjection to Christ, or bound their pretensions as Christian Kings.

2. Secondly, nor is it to set the Church above the State, as the Papal usurpation pretended to do. But only to set Almighty God, and his blessed Son Jesus Christ, above it. Not leaving subjects, whether Laicks or Ecclesiasticks, in compliance with any the most rightful state, to disobey God. Nor Ministers, to let fall any Services and Ministrations of Religion, or cure of Souls, which Christ calls them to exercise; yea, not only when the state is consenting, but when it gain-says it, and doth all it can, either to disable or discourage them from it, he not having thought fit to stand to the courtesy of any civil state, whether or no the

the Ministry, of saving Souls should be prosecuted, and whether he should be served, and have a Church on Earth.

But at the same time, it sets God and Religion, above their Power; it subjects all, both Laicks and Ecclesiasticks, to the same in other things. Allowing every rightful civil state, the chief civil power over all Ecclesiastical Persons. And the chief civil power over all Ecclesiastical Causes, so far forth, and so long, as they are mixed and compounded with civil benefices and jurisdictions. And a civil power to compel Church Men by civil penalties, to do the duty of their Spiritual Ministrations; and to hold them under a necessity, of *not resisting by Arms*, but of suffering with patience under them, when they punish and persecute them, not for breaking, but for faithfully performing of the same. And this is to leave the civil power, to be chief in all civil matters, and to have several Prerogatives of Sovereignty in spiritual, so long as they proceed with civil mixtures: That is, to be supream in all, which it can call its own. Though at the same time it is not to be held superior to Christ, nor must be thought intrusted with the Supreme Disposal of the matters of Religion, wherein men are empower'd of Christ by another sort of Commission.

And from all these, 'tis plain, that it is no Revival of the *abolished Papal Usurpations*. For these, lay not in the Bishops asserting, as is aforesaid, of their own pure spiritual powers; or of their own indefeasible obligations, notwithstanding any state-inhibitions and deprivations, to exercise them for the service of Religion and the Church, as Christ requires they should, in the foremention'd, and other like Cases. For this is no more, than has been done by the Holy Apostles, and by all faithful Bishops, and Ministers, in all Ages. But in their claiming an independancy on the state, in the exercise of spiritual powers and Ministrations, mixed and endowed with the borrowed adjuncts of secular benefices and jurisdictions. And in their professing a dependance therein upon the Pope, seeking to him for investitures and confirmations, and making him the last judge by Appeals: As also depending on him, for conueining Synods, for passing and confirming Canons, and granting dispensations from them, and for other Matters, which, for their civil endowments of Churches, were granted to Christian Princes, and by incorporation accrued to the Crown. And Lastly, in their Challenging an Exemption of their persons from Civil Cognizance, so as not to be answerable in Civil Courts, and Coercible there by civil penalties, even for state-matters and offences. And the Retrenching of these Usurpations, was the business of our *Reformers*. But as for the independance of the Ecclesiasticks mere spiritual powers, and their obligations to exercise them in any Case, as may answer the Command of *Jesus Christ*, and not the contrary inclination or inhibition of the Civil Magistrate, they were

as far from intending, as from needing, to Reform it, Yea, soon after, they were most glorious Asserters thereof, in all their Ministrations for the service of Souls, and for the support of Truth; which they discharged against the deprivations and inhibitions of the State, as *Confessors* and *Martyrs*, during all the persecutions of *Queen Marys* Reign.

3. *Thirdly*, Nor is this to mistake, or to over-look the condition of an incorporate Church: But only not to over-value the Civil Benefits of Incorporation; and at the same time to under-value their Obligations, to Christ, to the Ministeries of Religion, and to the Souls of Men. It is necessary that Pastors and People, should keep obedient, and true to Christ: But it is not necessary, that they should keep in the favour of Princes, and continue a Church incorporate. Nay, it is necessary they should cheerfully take up the Cross, and be content to be a Church persecuted, when they can no longer enjoy the secular benefits of Incorporation, without yielding to an irreligious and ill Ministration; nor hold on Ministering to the necessary service of Souls, and of pure Religion, without incurring Persecution. For then, all Church-men of any Fidelity or Conscience, must shew themselves Ministers of Christ, not of Princes; and Guides, that watch for Souls, not for Benefices, and secular accessions: And, like their Great Master, and all good and holy Bishops, who were call'd by him, as we all are, to spiritual Ministeries, under whatever Persecutions of Princes, despise all state-favors and preferments in this world, in comparison of fulfilling that Spiritual Ministry and most sacred Trust, which they have received from the Lord, and whereof one day they must give a most strict account.

And therefore it is a very ill-grounded reasoning, which the aforesaid Author of the *Vindication of their Majesties Authority* &c. uses, to Authorize the deprivation of suffering Bishops at such times, for state-matters, by a mere Act of State, *thinking it well proved, if it is as certain and evident, as that the Church is, and must be incorporated into the State. For in the aforesaid Cases, for the service of Christ, and the sake of Religion, and of Souls, the Church is bound to break with the State, and to lay aside all thoughts of continuing incorporated, and submit to be persecuted. It is then call'd to bear Christs Cross, for its stedfastness in his Service and Ministrations; not to seek or court state-favors, by ceasing to Minister what is good, or consenting to Minister what is ill, in compliance with Princes. And if, instead of being certain, and evident it must be certain and evident the Church must not be any longer incorporate, when it cannot purchase it, but on these Terms: Then in all the aforesaid Cases, there is an end of all Arguments to perswade acquiescence, for the preservation of the incorporation of Churches in Christian Kingdoms.

But though this Principle, of *Faithfully exercising their pure spiritual Ministrations in the foresaid Cases*, without accepting any discharge thereof from mere state-deprivations, excludes all over-rating of civil incorporation, or placing the Favor of Princes above the Favor of God, and benefices and preferments above the interest of Religion and of Souls. Yet doth it, at the same time, allow to an incorporate state, all that really doth belong to it. And therefore in these Ministrations, after deprivation by a rightful state, it claims nothing, that came to Church-men by incorporation. But its Spiritual Ministrations, Christs Church then discharges, without the encouragement of state-benefices and preferments; without claiming the convenience of the establish'd places, for a free holding of its Religious Assemblies; or the guard and assistance of any of the foremention'd Civil Laws, jurisdictions, or other secular mixtures and state accessions, for the strengthening and furtherance of its exercise of any spiritual Functions. And what more should they look at in this *state of incorporation*, than to see, that as they do not let fall any spiritual service, which was not given up, nor can be stopped thereby: So, when devested thereof, that they do not challenge any worldly benefices, powers, or other endowments, which are dependant thereupon.

And this is not to make the claims and exercise of Ecclesiastical Powers by Bishops and Pastors, *the same in all points at this day in an incorporate Church, as they were by the Ancient Canons, whilst the Church was separate from the state, under the Gentile Persecutions*. It asserts them the same, as to Ministering all that is necessary in Religion, and in Care of Souls; which the Pastors are as much empowerd, and as much obliged to look to, under incorporation, as before it. And to be the same also in other points, given up and accruing to the State at the incorporation of the Church, as *Naming of Bishops, Conveneing them in Synods, Ratifying of Canons, Dispensing with them*, and the like; after once a rightful state breaks the incorporation, and puts the true Church from state-protection and endowments, into a state of persecution. For then, the Church and State are divided again, as they were in the days of the Ancient Canons; and so they may be free, as Bishops then were, to exercise those powers by the Rule of those Canons, as they can, and as in prudence they shall see cause. But whilst the protection and incorporation holds, for the sake whereof it laid down its claim to those powers, and suffer'd them to become the States-Privileges; the Bishops and Ministers are not to pretend to them. And so, whilst the Church enjoys such incorporation, our own Church, by its *Articles and Canons*, disclaims the exercise of these powers by it self, and confirms them to the Crown, as I formerly observed.

Thus are the Recognitions, which Ecclesiasticks ought to make of the
Supremacy

Supremacy of Princes, and all the Regard they ought to bear to the incorporation of the Church, fairly consistent with their Faithful discharge of their Spiritual Ministrations, after the State has deprived them, in the foresaid Cases. They stand bound to Christ there, to exercise the same, by manifold obligations, as I have shewn: And no deprivations of Princes, though they be Sovereign Governors of all their Subjects, and have endowed and incorporated the Church, can disable, or discharge them from it.

And from this state of these matters, it may be easy to clear and take off the Force of *these instances*, which are brought of *state-deprivations without the concurrence of Ecclesiastical Synods*, and to shew they are of no force in the foresaid Cases.

The instances chiefly insisted on, are the *Deposition of Abiathar by Solomon*; and the frequent, sometimes *Annual depositions of their High Priests by the Romans*, when *Judea* fell into their Hands; the *depositions of the Patriarchs of the Greek Church, by the Turks*; and the *deprivation of Queen Maries Popish Bishops*, by a *commission of State*, pursuant to an *Act of Parliament*, without a *Synod*, at the beginning of the *Reformation under Queen Elizabeth*.

1. First, as for *Abiathar*, whom, for *conspiring with Adonijah*, *Solomon* is said to have thrust out from being *Priest unto the Lord*, 1 King. 2. 27. it doth not appear, that *Solomon* did remove him from the dignity and office of *High Priest*, but only from the exercise thereof. For after this sentence was passed upon *Abiathar*, and after *Joab* the General also, his complice and conspirator, had been sentenced and suffer'd death, and *Benajah* was made General in his place, 1 King. 1. 28. 34, 35: *Abiathar* is still reckon'd as *Partner with Zadock*, in the *High-Priest-hood*, 1 King. 4. For so, in the reckoning up of *Solomon's Officers*, when *Benajah* the Son of *Jehoiadah*, was over the *Host*, 'tis added, and *Zadock and Abiathar* were the *Priests*, v. 4.

And as for the debarring him the *Exercise of his High-Priests Office*, that was the natural, and inseparable consequent, of *his Banishment from Jerusalem to Anathoth for his Life*. For the exercise of that Office, was local; and fixed to *Jerusalem* and the *Temple*. In the *Temple*, were all the *Priests* tyed to officiate, whose Ministrations he was to direct; and in that was the *Holy of Holies*, * whereinto once a year he himself in Person, and he alone, was to enter, and offer the *Blood of Expiation*: and there was the *Mercy Seat*, before which he was to stand with the *Urim and Thummim*, to consult God upon occasion. The Exercise of which Ministrations, with others, required his Personal Residence, and could not be discharged by him living in another place. So that the banishing him from *Jerusalem*, by mere natural consequent, without need of *Spiritual Jurisdiction*, excluded him from the Exercise of the

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† 1 Kin.
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the *High-Priests-Office*. And this Banishment, *Solomon* inflicted on him as his civil Sovereign, for his Trayterous Conspiracy with *Adonijah*; and on like Cause, any other lawful Sovereign may do the same. And without doubt, he not only consented to this Amotion, but was thankful for it, and that, instead of being sent to *Anathoth*, he was not sent out of the World, as by Law *his Fact deserved. So that *Abiathar* had nothing to contest in his Case, nor any mind to do it; being justly lyable to suffer so much more at the hand of the civil Power, than it was pleased to inflict on him.

* 1 Kin.
2. 26.

And then, as for *Zadock*, who held the *High-Priesthood* in his Room, and whilst he was living; that doth not appear to have been by a *New Creation*. For before this extrusion of *Abiathar*, he had been created Partner, *Vicar*, or *Suffragan* with him in the *High-Priests-Office*, in *Dauids* time. Thus, in the reckoning up of *Dauids* Officers, they are put together as filling this place. *Sheva* was *Scribe*, and *Zadock* and *Abiathar* were the *Priests*, 2 Sam. 20. 25. And hast thou not there with thee, *Zadock* and *Abiathar* the *Priests*, says *David* to *Hushai*, when, in his flight from *Abalom*, he sent him back into the City, to defeat the Council of *Achitophel*, 2 Sam. 15. 35. & chap. 17. 15. And in carrying back the *Ark* into the City, *David* gives command to *Zadock* the *Priest* about it, 2 Sam. 15. 25, 27. and the Text adds, *Zadock* therefore and *Abiathar* carryed the *Ark* of God again to *Jerusalem*, joyning them as Partners in this great Act of the Pontifical Charge, v. 29. He also commits to *Zadock* the *Priest*, the anointing and proclamation of *Solomon*, which was another Act thereof, 1 King. 1. 32, 34, 38, 39. And this is plainly asserted by *Josephus*, who *says, *Antiq. 1. 8. c. 1. That *Zadock* was first created *High-priest*, in the Reign of *David*: And therefore, on *Abiathars* exclusion by *Solomon*, that *Zadock* only came in to have the *High-priesthood*, and to act therein alone. He was then *Sagan*, or *Suffragan*, and *Vicar* to *Abiathar*, as **Grotius*, and || *Vatablus* * In 2 Sam. 15. 27. & 1 King. 1. conceive.

When *Abiathar* therefore, by his Banishment for Life, in just Punishment of his Treason, was incapacitated for any further Exercise of his *High-priests-office*, on such debarring of his Pontifical Exercise, there was no new Ordination of another into his Place. But *Zadock*, who had been created his Partner in the Priesthood before, on his Partners Loss of this Exercise, was to exercise the whole himself. So that the Authority of a Deprivation of State, to unmake one, and to make another, to be a Bishop in their dominions during his Life, is ill-fetch'd from this Instance. For neither doth *Abiathar* plainly appear, to have been despoiled of the Honour of the High-priesthood, (tho' by Banishment for Life, he was of the Exercise thereof,) by *Solomon*: Nor *Zadock*, to have been first advanced and created High-Priest by him; but to have been Ordained thereto by the spiritual Powers of the *San-*
hedrim.

* In
2 Sam. 15
27. &
1 King. 1.

|| In
1 King. 4.

* Vid. *bedrim*, to *whom that Ordination and Investiture did belong, in *Dr. Light. vids Time.*

Temple.

Serv. c. 3.

p. 905.

Tonu. 1.

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* Antiq. frequent Changes among them, sometimes Annual, as * *Josephus* notes:

1. 18. c. 3. In all these State-deprivations of *Jewish High-priests*, I say, there was only a change of Persons; but Matters of Religion, went on in every thing the same, and Men were taught the same doctrines, and trained up in the same Practices, and held on in the same Prayers, Sacrifices, & Temple, & Synagogue-Service, under both. And where it doth not affect the State of Religion, or the interest of Souls, but only their own personal Claims and Privileges; God's faithful Ministers may be free, as has been observed, to secure Protection and civil benefits to the Church, by not breaking with the State, but acquiescing under its deprivations. But what voluntary deference were thus payable to a deprivation of State, in a case which doth not touch Religion, or the Souls of Men; must not be expected in other cases, which do touch, and damnify and endanger both. And thus it is in the fore-mentioned cases, wherein I have been asserting the necessity of holding on their spiritual Ministrations, and not yielding to be stop'd thereof by any State-deprivations.

13. And this also clears the Instance of the *Submission of the Greeks*, on the frequent deprivations of their *Patriarks*, by the *Turkish Governours*. The Benefits of Incorporation, which they propose to secure thereby, are not the most tempting; lying not so much in being privileged and benefited by the State, as in not being persecuted, but tolerated under it. And their submission, for keeping on this State-benefit, such as it is, is not without detriment to the Church, (tho' their breaking with the State, they fear would be more detrimental,) the

Turks, as learn'd Travellers inform us, * making the new Advancements for Money, to be levied on the Church by the *New Patriark*, to the countenance and growth of Great Corruption, and

to the bringing of the Church in debt. But as to the course of Religious Ministrations, they are the same under both Patriarks. Religion, or the Word, and Prayers, and Sacraments, are administer'd alike without Alteration; and the Souls under their Charge, are fed with the same Doctrines both of Faith and good Life, and are nursed up in the same Practices, and serve God in the same Prayers and publick Offices, in both cases. And therefore, those deposed Patriarks, are not driven, by insisting on their spiritual Powers and Ministrations, to break this partial Incorporation, such as it is, for the support of pure Faith, Worship and Practice, or for the

* *Dr. Smith de Ecclesiæ Græcæ statu hodierno*. p. 52, 53. And *Sir George Wheeler Travels*. 1. 2 p. 195.

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Chap. 3.

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the Interest of Religion and of Souls; as I have shewn true and faithful Pastors are in the fore-mentioned cases.

4. The Fourth and Last Instance, is of *Queen Maries Popish Bishops*, deposed by a Commission of the *Queens Council*, without a competent and lawful Synod, and principally for a *State-crime*, viz. *refusing the Oath of Supremacy*, which was made a cause of deprivation by a preceding Act of her Parliament, under *Queen Elizabeth*: And of our *Reformed Bishops coming into their Sees*, upon such deprivation, during the others Lives.

As to this Case of the *Marian Bishops*, or of other *Popish Bishops* under *Edward the sixth*, Two Things are to be Noted in their Removal and Ejection out of their Dioceses. One is, from the *Temporalities*, the Benefices and Preferments thereof. And these temporal endowments, as I have observed, are directly subject to the temporal Power. So that the *Act of Parliament*, and the *Proceedings of the Council*, and the *Commission of the lawful State*, took away all Claim to the *Temporalities*, and deprived them of their Bishopricks, as they were *Temporal Free-holds*.

The Other is, from the *spiritual adherence and dependance of the People upon them*, as on *Heads of Church-Unity and Communion*, for *Religious Ministrations*. And this, there was no need for the State to deprive the *Popish Bishops* of; for they had already deprived themselves of it, by their own Corruptions, both in *Doctrines*, and *Devotions*. Adulterations of Religion, and corrupt Ministrations, of the Word, of Prayers, and Sacraments, break the Ligaments, which tie on People to this adherence to any Bishops or Pastors; yea, though they were Apostles themselves. *Though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have Preached unto you, let him be* * *Anathema or accursed*, saith *St. Paul*, *Gal. i. 8*. Or, instead of sticking to his Communion, break off from it, and have no more Religious Commerce with such, than was to be held with those, whom the Synagogue or Church had Anathematized or cut off: *Ἀνάθημα*, as he * elsewhere uses it, and in the *Ecclesiastical Style*, speaking one excommunicate, for so we Christians are wont to call a Sentence against the speakers of impious things, † says *Socrates*. When therefore any Bishops and Pastors, instead of Heading Christian Truths, appear at the Head of Unchristian Errors; the People are discharged from their obligation and dependance upon them, and are to unite themselves, as they can, to others, who still keep firm to that necessary Gospel-Truth and Worship, which they have forsaken, as shall be shewn more fully || afterwards. And this was done by the *Popish Bishops*, who fed the People with false Doctrines, and polluted Prayers and Ministrations; which left no need of any thing more to deprive them of the Peoples Communion and Dependance, these *Papal Corruptions* of Religious Ministrations, being enough to discharge and drive them away of themselves.

* *Ava-*
θημα ἔστω

* *Rom.*
9. 3. *vid.*
Theod.
in loc. &
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† *ἄνω ἰδ*
&c. *Soc.*
Hist Eccl
1. 7. c. 34.
p. 377.
|| *Chap.*
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So that the Reformed Bishops, when they were set at the Head of those Diocesses, call'd none away, nor made them break off, from any just and due spiritual dependance on their former Bishops, whose own heretical Doctrines and Corrupt Ministrations, had made the People cease from depending any longer in Conscience upon them. They wanted only to be lawfully empowered, and regularly ordain'd themselves, by Episcopal Imposition of Hands; as all those reformed Bishops plainly were: and the People were free from any Obligations to the Old Ones, because of their Errors, and corrupt and dangerous Ministrations; & both lawfully might unite themselves to them, and were in duty bound to do. And thus, coming to Head a People, whose dependance was broke off from others, by their spiritual corruptions and depravations of Religion; they were no spiritual Intruders. And coming into Benefices and Temporalities, made vacant by the deprivation of a Lawful State; they were guilty of no civil Usurpation and Injustice. And this is enough, to justify the Advancement of those first Reformers: That, where Bishops are Orthodox, and deprived for their adherence to Truth and Righteousness, both in their private Practice, and publick Ministrations, the People are still left spiritually to depend on them, and are not to be taken off by any deprivation, though of the most rightful state, as in the above-mentioned Cases.

'Tis true, as to the *Popish Bishops* themselves, they thought otherwise of their own Worship and Doctrines, and took them for Christian and Gospel-ways and Truths, not for Anti-Christian Corruptions. And had they really been, what they thought, as they were not but quite contrary, it had been their duty to go on in their Pastoral Cures and Ministrations, with Persecutions, for all their deprivations. And so we ourselves should have thought, at least we all seem as if we should, if, by Gods Providence, the civil State had gone on to deprive our reformed Bishops, for sticking to the worship and doctrines of the Reformation, and had set up Popish Bishops in their Places. Notwithstanding which, I suppose both our faithful Prelates and People, instead of silently acquiescing, would have gone on ministering and communicating, in the reformed worship and doctrine of this Church.

But whatever they thought of these things, or how consonant or disagreeing soever their Actings were to their own Apprehensions in this case; it suffices for justification of our Reformed Bishops advancement to their Sees, without their being deprived by competent and lawful Synods, which is objected as a thing most exceptionable therein, and as seeming most to deviate from Ecclesiastical Rule, that in reality they were not Orthodox. And that, for this want of Orthodoxy, without any need of recourse to the Authority of mere State Deprivations, to take off People from a spiritual Adherence and Communion with their Bishops, the

Chap. 4. Of Deprivations by Synods in the foresaid Cases.

the People, before they could have a Synodical Deprivation, were loose from them, and at liberty to unite themselves to the Orthodox Reformers in their Room.

CHAP. IV.

Of Deprivations by Synods in the foresaid Cases.

And thus, I think it may sufficiently appear, how the manifold obligations, which are shewn above to lye on Faithful Bishops and Ministers, not to suppress, but to exercise their spiritual ministrations in the foresaid Cases, are not set aside, or barr'd, by any inhibition or deprivation, though of the most Lawful Civil State. They will do it with more ease and worldly encouragement, when the State tolerates, and much more when it fortifies and furthers them therein. But they are not at liberty to give it off, but must go on exercising the same, when it is more troublesome, and when the State gain-says, and puts them under persecution for so doing.

And thus it is, where the State will Act apart, and proceed *without a Synod* in depriving Bishops, and in discharging the Ecclesiastical Communion, and dependance of the people, Spiritually related, and united to them.

But Deprivation of Bishops, who are Spiritual Powers; is more ordinarily by a *Synod of Bishops*, who are a Spiritual Judicature. Great Reason there is, for the Deprivation of Bishops, to proceed in this course. The Civil State, indeed, comes in, by Reason of Civil Accessions and Endowments, which strengthen and encourage the spiritual ministrations. But these Civil Accessions, are but Accessaries and Appendages; and their spiritual powers, are the Principal in their Ministrations, and in Church Communion and dependance on them. And therefore the removing of their ministrations, and of the Communion and dependance of the Church thereupon, is never so fitly, and fully attempted, as by spiritual judicatures, who, being spiritual persons, have more directly to do with Church-Communion, and spiritual powers. And accordingly, this has still been the course of the most Pious Princes, who have reserved the deliberations about Religion and Church matters, and the Depositions of Bishops, (which so closely affects Church Communion,) to *Convocations and Synods of Bishops and Clergy*. And when these proceed to sentence, it more directly affects the concerned parties: Church Communion, and Church Governors, being more directly under the Church-mens Cognizance; and not only indirectly and by the by, as it may ingage the deprived persons, when not bound to it otherwise, to yield and acquiesce in voluntary compliance for civil interests.

But suppose a Concurrence of both these powers, and that the deprivation of the Rightful State is confirmed by Synodical Concurrence: Yet I observe in the last place, that *this Deprivation by Synods, is not sufficient to bar or discharge Bishops or Ministers, from the foresaid Exercise of their Spiritual Ministrations, in the above mention'd Cases.*

*Bishops and Metropolitans, are not more subject and dependant on Synods; than Presbyters and people are on their Bishops: Our Lord himself, and his Holy Apostles, having appointed Bishops in his Church, and call'd for our subjection and obedience to them. But this submission of Priests and people to their Bishops, is with a Salvo to their Holy Religion, and its Articles and Interests. And if any Bishops go against the Truths, or Laws of Christ, or against the interests of Souls, and of True Religion, we are not to follow them, or to depend on them therein. To stick to any necessary Christian Doctrines, Worship, or Practices, Christs Faithful people and Ministers must break even with their own Bishops; holding even them Anathema, as St. * Paul directs, when they would lead them contrary to the Doctrine of the Apostles, as I noted before, and shall shew more fully * afterwards. And so must they with any other Bishops, or Number and Synods of Bishops, in like Case.*

All Exercise and Administration, of Church Authority and Jurisdiction, is tyed to Rules. Not only to Rules, of the Churches own making, or Ecclesiastical Canons; but above all, and in the first place, to the Rules laid down by Christ himself. And all the validity of Church Acts in way of external judicature, in Synods, or otherwise; is so far, as they go by them, or do nothing against them.

Thus it is, in *Decreeing Rites and Ceremonies, or Determining Controversies of Faith; wherein, though the Church has Authority, yet is it thus limited, and has no Authority, as our Church * Declares, to ordain anything contrary to Gods word. Even general Councils, are bounded by this Limitation, and things ordained by them, * say the Thirty Nine Articles again, as necessary to Salvation, have neither strength, nor Authority, unless it may be declared that are taken out of Holy Scriptures.*

And thus it is also in *Matter of Censures, or Ecclesiastical Sentences judicially past therein upon persons, whether Laicks, or Ecclesiasticks. We, in the * Exercise of our Apostolical Power, can do nothing against the Truth, or in punishing and Censuring any for Faithful observance thereof; but all our Power is for the Truth, and to be exercised in its behalf, by punishing and not sparing, not those who stand to, but those who defect from it, 2 Cor. 13. 8. When the Church speaks to us in External Judicatures, we must hear it, as our Lord † orders. But we must hear it speaking under Christ, never against him. So that if it Excommunicates any, for sticking firm to any part of his Holy Religion, with*

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* Gal.
1. 8.* Part 3.
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* Article, 20.

* Article, 21.

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whom, for that very adherence sake, he requires his Faithful Followers, to hold Communion; Or, if it deprives, or discharge any Ministers, from Administring the same, in any case where he has charged them to keep on that ministration: Its power here, is set up against him; and its Acts, have no Power to bind those, who are concerned in them.

Thus it is, when it shall Excommunicate any, for adhering to any necessary Christian *Doctrines, Worship, or Practices.* For all, who would hold to Christ, must Neglect such Censures, and, though any Church or Synod throws such persons out of its Communion, they are joyfully to well-come and receive them into theirs. For, when our *Lord Authorizes, and gives *validity to Church Censures*, saying *they shall be bound in Heaven*, and bidding us look on all who *will not hear the Church, as Heathens and Publicans*: He limits this validity to those censures, which pass upon men, not for any parts of righteousness, but for real offences. If thy Brother *Trespasses against thee, and will not hear thee, tell it unto the Church*: So that some real offence or *Trespass*, must still be the ground of the process. *Mat. 18. 15. 17.* It must be, for *not hearing the Church*, when it calls us to his Truths and Precepts, not when it sets up to carry us from them. For there, if it use censures, it acts of it self, and not by his Commission: It opens, or shuts, by an *Erring Key*, and must not expect, that what is so *bound or loosed on earth*, shall be *Ratified in Heaven*. By such perverse Censures, the Church only deprives it self of the Communion of Faithful Christians; but doth not deprive them, of **Ὁσπερ* Communion with Christ, or with one another. **the unjust Excommunications of the Jewish Sanhedrim*, when they cast Christs Disciples out of their Synagogues, only estranged or cut off themselves, says Photius, but brought those Disciples so much nearer to their Lord and Master. And so now, says he, when the imitators of the Jews Excommunicate the Followers of the Apostles, they thereby only || *Conjoyn and Unise them the more to those Divine Apostles, to whom they are more closely and exactly knit, both in Faith and Life, by the Communion of sufferings.* But they miserably cut off themselves, both from their Doctrine, and from our Orthodox Faith.

* *Mat. 18. 17. 11.*

**Ὁσπερ τὸς τῶ θεοτόκῳ μαρτύρῃς &c.*
† *Ἐκείνους μάλ- λον τῷ διδασκα- λῷ καὶ θεοτόκῳ προση- κέουσιν.*

&c. || *Συνήψαν τε μάλλον καὶ συνήνωσαν*, &c. Photius Patr. Constant. Epist. Michaeli Metropolit. Mitylenes, Epist. Photii 116 p. 157.

And therefore, instead of bemoaning themselves, under such Excommunications, and seeking to have them taken off, by Complying with the Church; our Blessed Saviour fortifies his True Followers against them, and bids them, not only patiently to rest under them, but triumphantly to rejoyce therein. *They shall put you out of the Synagogues*, says he to them, and Cautions them *not be offended thereat*, when it should happen, or not to fall off from him or his ways, to recover the Liberty of the Synagogues.

gogues again, *Joh. 16. 1. 2.* When they shall separate you from their company, by *Excommunications* and *Anathema's*, and shall reproach you, and cast out your name as evil for the Son of *Mans sake*; rejoice ye in that day, and leap for joy; for, behold! Great is your Reward in Heaven; for in the like manner did their Fathers unto the Prophets. *Luk. 6. 22, 23.* And thus, the Holy Apostles, and Faithful Adherers to Gods Truth, and Worship, and good Christian Practices, did in all times, when, for such Adherence, they fell under the *Anathema's* of Synods, or the *Excommunication* of Churches, during the Papal, or any other former, or later Persecutions. They joyfully received such sentences, and always owned one another, and held Communion in Adherence to Gods word and ways, among themselves; when they were cast out of the communion, of such corrupt and Apostatizing Synods, or Churches.

And 'tis the same, when it shall deprive or discharge any Faithful Bishops and Ministers, from supporting such necessary Doctrines, worship, and practices, by their Ministrations, as Christ requires. For then, notwithstanding such deprivations and discharge, by Churches and Synods, CHRIST'S Faithful Ministers must hold on Ministering, and his faithful People must hold on Communicating, and Adhering to them therein. Thus, as our LORD *Notes, their Fathers had Separated and cast out the Old Prophets, from Propheying in their Company, or Assemblies: Who still went on Preaching and Ministering the Word, which they were sent out to publish. And thus the Sanhedrim, that great Synod of the Jewish Church, discharged the Apostles from Ministering Christianity, or Preaching any more in Christs Name; who told them, they could by no means desist thereupon, but must hold on their Ministrations, being to Obey God rather than men. *Act. 4. 18, 19, 20.*

Thus also several Synods Deprived *Athanasius*, and the other Orthodox Bishops, who were the stout Asserters and Maintainers of the Divinity of our Lord, against the *Arians*. Such was the Synod of Tyre. And such also was the Synod of Antioch, whose Deprivations of *Athanasius* and the other Orthodox Bishops, were a Blow made at the *Nicene Faith*: though their Canons, being good, and according to Primitive Usage, were by Orthodox Councils afterwards taken into the Book of Ecclesiastical Canons, out of which, *several of them are repeated verbatim in the great Council of Chalcedon, and are there, among the Canons of others Synods, † taken in to be Canons of the Universal Church. And such likewise were the deprivations of other Synods, assembled in that Cause afterwards.

*As Can. Antioch. 4, 5, 16. vid. Con. Chalced. Part 2. Act. 4. p. 324. & p.

319. & Part 2. Act. 11. p. 406. Tom. 3. Conc. Ed. Bin. † Concil. Chalced. Can. 1.

Now under these Synodical deprivations, the great Business of those suffering Bishops, was to shew, that whatever other Immoralities or Personal

sonal Crimes were pretended against them, (as several were most impudently pretended, against all Ground and Reason,) yet in reality and truth, their deprivations were for the Cause of the Faith, or for their firmness in maintaining the Divinity and Consubstantiality of Christ with the Father. This, *Athanasius*, and *Paulus*, plead for themselves, teaching, * That their Depositions were not for any other Cause, but for the subversion of the Orthodox Faith, as is related by † *Socrates* and † *Sozomen*. And what they made appear to the Emperor *Constans*, was, That they suffered, † not for the Crimes or ill Lives they were accused of, as the sentence of Deposition did contain, but for their thinking, and teaching differently from the Synods & their Deposers, about the Faith.

* Επὶ κατὰ λόγον τῆς πίστεως τῆς καθ' ἡμᾶς. σὲν γίνεσθαι.

† L. 2.

c. 20. † L. 3. c. 11. † οὐκ ἐγκλημάτων ἔνεκεν, ὅ δὲ βίβη αἰς αὐτὴν καθ' ἡμᾶς πίστεως ἔχον, ἀλλὰ τῆς περὶ τοῦ δόγμα διαφοράς. Soz. l. 3. c. 10. p. 511.

And when it was once clear, to any Persons, or Churches, that they were deprived for the cause of the Faith: they were not hindered by any Authority of external Judicature, in the Synods their deposers; but readily received, and communicated with them, as Christs true Bishops still in those places. For, notwithstanding these Synodical Deprivations, *Athanasius* was all the while own'd and adher'd to by the Faithful Egyptians; as *Paulus* also was by the Faithful Constantinopolitans. And when they came to Rome, on their giving full satisfaction in this Point, *Julius* the Bishop of Rome received them to Communion. Hearing the Cause of each, * says *Sozomen*, and finding them all to agree in the Nicene Faith, which he saw undermined and struck at by their Deprivers, he received them to Communion, as being of the same Belief with himself.

* Hist. Eccl. l. 3. c. 8. p. 507.

This Reception of *Athanasius* and others, who stood deprived by the Synods of Tyre and Antioch, &c. to his Communion, was before the Synod of Rome, wherein the Orientals should have justified their Proceedings, had acquitted and received them. For before the Synod was held at Rome, in the Cause of *Athanasius*; Pope *Julius*, gave Notice of the time appointed for it, to the Eastern Bishops, who had been Depositing *Athanasius* at Antioch, and substituting Gregory in his place; writing to them, to send some of their number, to clear the justice of their sentence and proceedings in that cause. This is plain from *Athanasius*, who * says it was held after the Letters sent by Eusebius, and after both the Eusebians, and he himself had been cited to appear at it. And also from Pope *Julius's* † Letters to them, on the Request, and at the Conclusion, of the Roman Synod, wherein he mentions the return of his Presbyters, *Elpidius* and *Philoxenus*, who were † sent with the former Letter, and the answer they had brought him from Eusebius, and the Oriental Bishops. But before this first Letter, to notify the time appointed for the Roman Synod to the Orientals; *Julius*, on plain appearance, that their sufferings were

* Apol. 2. adv. Arian. sub init. † Id. p. 739. † Id. ad Solit. p. 816.

were

* 1. 3. c. were not for any other pretended Crimes, but only on account of the
 8. p. 597. Orthodox Faith, had embraced the Communion of Athanaſius, and the other Depoſed Biſhops. For Sozomen * relates, that on his receiving them to Communion, he writ that Letter to the Orientals, taxing their unjuſt ſentences and attempts upon the Nicene Faith, and calling them to the Synod to be held at Rome, there to juſtify their proceedings againſt them. And in the Letter, which the Orientals ſent back to him, which he received, as I have now ſhewn, before the ſitting of the Roman Synod, and which was read to the Biſhops therein Aſſembled; they * complain of his having Communicated with Athanaſius, and his Adherents, which they ſaid was a Reproach caſt on their Synods, and an Abrogation of their ſentence. So that his diſregard of the Synodical Deprivations of Athanaſius, and the other Orthodox Biſhops, Depoſed in the Synods of Tyre or Antioch, was not on account, of their having been regularly reverſed, by any Superior External Judicature. But it was, as having been of no force and effect in themſelves, becauſe paſſing on Chriſts Faithful Paſtors, for their Fidelity and Firmneſs to the True Chriſtian Faith.

Befides, when the Synod at Rome ſate in the cauſe of Athanaſius, and the other Orthodox Biſhops, and Synodically admitted them to Communion: I do not ſee, how, in the Regular way of External Judicature, this could take off the Deprivations by the foremention'd Synods. For the Synod at Rome, was inferior in Number of Biſhops, Conſiſting, as Athanaſius * ſays, only of about Fifty Biſhops. Whereas the Synod of Tyre, beſides the Egyptians, who came along with Athanaſius, Conſiſted of ſixty Biſhops met there from divers places * ſays Sozates; and the Synod of Antioch, which again Depoſed him, and the other Orthodox Biſhops, conſiſted of Ninety ſeven, as Sozomen * reports. And moreover, the Synod of Rome, conſiſted of Biſhops, who lived more remote and further off, and were Subjects of another Prince, viz. Conſtans. Whereas the Synods which deprived them, Conſiſted of the Neighbouring Biſhops, ſome of them Comprovincials to the accuſed parties, and were Subjects of their own Emperor, viz. Conſtantius, whole cenſure may ſeem more concluding on the Fellow-Biſhops of their own Empire. So that Julius; and his Fifty Biſhops in the Roman Synod, could not reverſe the Depoſitions of thoſe former Synods, in Regular way of outward Judicatures.

But yet finding, whatever other things were pretended, that in reality they had been depoſed in thoſe Synods, for their Firmneſs to the Nicene Faith, in prejudice whereof there lyes no power of depriving in any Synods; before any Superior, or more general Council had reverſed their depoſitions in Regular way of External Judicature, they took part, and Communicated with Athanaſius, and the other Depoſed Biſhops. And this, the Faithful Egyptians, both Clergy and People, had done, without any regard to the Deprivation of thoſe Synods, all

* Ep. ad
 Solit. p.
 818.

* L. 1. c. 28

* L. 3.
 c. 5. p.
 501.

Chap. 4. Of Deprivations by Synods in the foresaid Cases.

41

all the time of *Athanasius's* forced absence from them; and are applauded by *Pope Julius* for the same. For, in his * *Letter to the Church of Alexandria*, after the *Synod of Sardica*, on the *Restitution of Athanasius* to his See; he extols them, for their firm and constant adherence to the right Faith, and to him their Bishop, who had been so glorious a Confessor and Maintainer thereof; all the while he was violently torn from them, and another obtruded on their Church in his room.

And like to this, has been the Practice, I think, of all times. For still, as Errors and Corruptions, in Doctrine, Worship, and Practice, prevailed and became general in any places; on any considerable opposition made to them by Christs faithful Ministers, to silence Gain-sayers, they have had the establishment of Synods. And these Synods, have anathematized the Truth, condemned and deposed the Preachers, and excommunicated and cast out the Adherents and Practicers thereof. But yet the Preachers and Ministers of God's Worship and Truth, have still held on their Ministrations, and God's faithful People have stuck to them therein: And under all the depositions and excommunications, of Councils or Churches, they have kept Communion with one another, in these necessary Truths and Ways of God, which Corrupt and Apostate Councils have anathematized. Or else, under that power of Error, which has so often tyrannized over the Truth, more especially in the *Arian Persecutions*, and in the several steps and advancements of the *Papal Corruptions*, the pure Worship and Doctrine of Christ, had perished, and all Face of a true and unadulterated Church had long since failed from off the Earth.

This I say, in case of *Depositions*, or other *Censures*, for the Cause of the necessary Truths, or Worship of Jesus Christ. In deprivations for other things, or on pretence of mere personal Crimes, the Case, I grant, may be otherwise. For in them, though the Sentence be unjust, it is a personal Wrong, and affects the sufferers themselves. And in private sufferings, 'tis reasonable to bear much for Orders sake, and to be tyed up to ways of Order for Redress: So that such sufferers, shall be bound to rest under the judicial Injustice, till they can have it reversed in like sort as it was laid on, viz. in way of *Judicature*, or by *Regular Appeals*. And accordingly in all depositions, for such private or personal Crimes, this is required by the *Antient Canons*. If a Bishop, Presbyter, or Deacon, say the Councils of * *Carthage* and || *Sardica*, (and the same Determinations, † says *Balsamon*, are to be taken as meant of Lay-men too,) be deposed, on pretence of his Idleness and Neglects; let him not dare, say they, to go on, or to assert his former Right of Communion, during the time of his Excom-

*Ap. Soc.
Hist. Ecc.
l. 2. c. 73.
p. 109,
110, 111.

* Held
An. 419.
|| Held
An. 347.
† Id
ἐν ταῦτα

δοιμένον χάριν πρεσβυτέρων καὶ διακόνων ἐκκλησιῶν καὶ εἰς τοὺς λοιποὺς κληρικούς, ἀλλὰ μὴ καὶ λαόν.
Bals. ad Can. 12. Concil. Sardic.

* Περὶ μὴ δια-
ρῶσιν
τῆς πρὸς
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munication, * till his Cause has had a new Cognizance and Examination,
or been heard over again. And if, before such re-hearing, he presume to do
otherwise; he shall be judged, say the Fathers at Carthage, thereby to have
given sentence of Condemnation against himself.

ἐφείκει ἐκδικῆν τὴν κοιρανίαν, Concil. Sardic. Can. 14. Ἐὰν ἐν τῷ κλήρῳ τῆς ἀκοινωνησίας τις
 ᾖ ἀνεκδοτός, εἰς κοιρανίαν τεληήσῃ, αὐτὸς καθ' ἑαυτὴ τῆς κατὰ δίκης τὴν ἡφύον ἐξεννοχῆται κληρί,
 Conc. Carth. Can. 32.

But in Depositions or Excommunications, for doctrinal Truths, and spiritual Ministrations; there is not only a Wrong to themselves, but a Wrong to Religion. And there they must go on, for the sake of Gospel-worship and doctrines, which are Christs Cause; though they would be content to suffer and sit still, so far as it is their own. And accordingly, the *Council of Constantinople*, entituled, *Prima & Secunda*, excepts the Case of * *Heretical Prelates promoting, or pushing on any Heresies*, when it requires *Inferiors to stay for a synodical Cognizance, before they break off dependance from their Prelates, in all other Cases.*

* Δι' αἰ-
ρεσίν π-
να παρὰ
τῶν ἁγίων
συνέδρων

ἡ πατρὶς κατεγνωσμένην· κανονικῇ ἐπιπλήσει ἐκ ὑποθέσονται, πρὸ συνοδικῆς διαγνώσεως ἐκ
τῆς τῆς κοινῆς ἀποτειχίζοντες, Conc. Conf. 1 & 2 Dist. Can. 15.

Though Synods therefore, are the most Venerable Ecclesiastical Jurisdiction here on Earth; yet is all the Obligation and Authority, of their decisions or sentences, within this Compass. They have *no Effect*, or Force, *against the Truth*, as St. Paul * says, or against any for adhering to it. So that they are to affect none, who have Christ and his Truth plainly on their side. Nor do their judgments and definitions, bar those, who are concerned to take Notice of them, from examining and judging for themselves, whether they strike at any part of Christian Truth and Religion, before they pay Obedience to them. I grant, there ought to be great deference to their determination; and all private Persons are to use great modesty, and care, in judging after them; and need to look, that the blow and destruction thereby made, to any necessary Truth or Practice of our holy Religion, be very plain, before they over-look and disregard what they order. But still, judge they must, because in all their belief and practice in these things, it is not any implicit dependance on men, or a blind obedience to any humane sentence or decision; but observance of the Truth it self, or of what Christ has appointed in his Word, that must justify them. And therefore, if on an humble and diligent examination, and by plain evidence, it appear, that in their definitions of Articles, or censure of Persons, they strike at the Truth, and seek the overthrow of any part of Religion;

* 2 Cor.
13. 8.

Chap. 4. *Of Deprivations by Synods in the foresaid Cases.*

43

ligion; their Acts are to be esteemed as of no effect, and all concerned Parties, both Clergy and People, are to go on doing the same, in Religious Ministration and Communion, as if there were no such thing. More just, and authoritative Synods, they will be like to seek; and appeal from these, in a regular way, to others more general, which, in external way of humane judicature, shall reverse their unjust sentences. But suffering all in the Cause of Truth and Religion, they will not desist in the mean time; but go on, notwithstanding any such *synodical Anathema*, or *Deprivation*, in true spiritual Ministrations and Communion.

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PART III.

Of Schism.

CHAP. I.

Of the Nature of Schism.



And of the Schism of Particular Members from their own Church, in throwing off Subjection and Dependence on their own Bishops.

BY what I have offer'd, about the Authority and effect of *State-deprivations*, yea, or even of the *depositions of Synods* too, I think it may appear, how the faithful Ministers of Christ are not disabled, or discharged, by any such deprivations, from the exercise of their spiritual Ministrations, whereto they stand bound, by so many Obligations, in the fore-mentioned Cases.

But besides the deprivation of *State*, some think the maintenance of *Unity in the Church*, when that is like to be broken thereby, ought to stop them of that Exercise. And therefore, for a further clearing of their duty in those Cases, I shall proceed;

2. Secondly, to shew, That the preservation of external Communion and Peace in the Church, ought not to debar, or put by their due discharge thereof.

Admit, say some, that it were their duty to go on in their Ministrations for the service of Religion and of Souls, in those cases where this can be done in maintenance of Unity, and whilst the Church continues one. Yet what will you say, if such Ministration must unavoidably make, or keep up a Schism? Do not we all own that, to be one of the greatest Banes to Religion, and a most sinful and mischievous thing? And if otherwise they ought to be held on, ought not such Ministrations to be let fall, rather than a Schism shall be made, or kept up in the Church thereby?

A.

That

Of the Schism of Particular Members from their own Church, Part 3.

That there will be a Schism in the Church, in such cases, is most apparent. And that Schism is most dreadful to the Church, full of Guilt, as it is both the Breach of Unity and the Bane of Charity, and an In-let of continual miseries, and disturbances, is no less apparent. But in pressing the consideration thereof upon particular persons, or parties, for prevention, or redress, it is to be enquired, *first, who makes it?* That will shew who ought to mend it; but if they will not, it may be enquired *next, who else can cure it?* Or what the sufferers, in love of peace, and preferring the Publick before themselves, should give up for the Cure thereof, that they may duly prize external Unity, but not over-value it? Or if, through the Error or inflexibleness, (which God avert,) of those who are the Authors thereof, it be already made, and cannot be remedied, all are to consider, *lastly, how they are to carry themselves towards the Makers of it, and with whom they are to hold Communion.*

To Clear these Points I shall say something.

I. To the Nature of Schism, to shew when a Schism is made, and by whom.

II. To those things, which may be a just ground to disunite and break off, either from any Persons, or Churches, without blame of Schism; some things not being to be born, nor others to be parted with, for the love of external Peace and Union.

III. To the Communion of good Christians under a Schism, and how they are to carry it towards Schismatics.

1. First, I shall say something to the Nature of Schism, to shew when a Schism is made, and by whom.

* Schismata, quibus scinderet unitatem, Cyp. de unit. Eccl. p. 105. & 119.

In Schismatis Partes Christi Membra distrahere, & Catholicae Ecclesiae Corpus unum scindere ac laniare nituntur, Id. Ep. 44. p. 86.

† Homil. 3. in 1 ad Cor. c. 1. v. 10. on Μη ἢ ἐν ὁμοῦν ἡσυχίατι.

|| ἡσυχία- same mind, and in speaking the same things, that there be no || Schism, 1 Cor. 1. 10. Not to set up an Independance among themselves, and act separately; but with mutual dependance and conjunction, that there be no

Schism, lyes in Breach of Union, or in making two, or many, out of one. * Schisms, says St. Cyprian, which cut or break the Unity, or tear and divide that, which should be kept together as one Body. By Schism, as St. Chrysostom † notes, One Church is broken into many Churches, and the Unity thereof is abolish'd. Accordingly the Members are call'd upon, to be join'd together in the

Schism

Chap. 1. in throwing off Subjection & Dependance on their own Bishops.

3

Schism in the body. 1 Cor. 12. 25. And *ἐξιστάται* schisms, are usually rendered divisions, as 1 Cor. 10. and c. 11. 18.

This Union, which Schism breaks, is the union of a society. For the Church is a society of men, Associated and incorporated together, for the work and purposes of Religion. 'Tis call'd a * Family, or † Household, or City, which are all words Expressive of Society. St Paul Styles it, the City of the living God, Heb. 12. 22. And tells the Christians at Ephesus, that they are * Fellow-Citizens with the Saints, Eph. 2. 19.

* Eph.

3. 15.

|| Eph.

2. 19.

* Συμπολίται ἡ ἀγίαν.

This Church, or spiritual city, wherein Christians are incorporated into one Body, is not only the Church of one place or Country, wherein all the Members may Embody and Associate under the same Governors; as the Church of Rome, Alexandria, or Antioch. But the collection of all particular Christian Societies, or the whole number of independant Churches, Existing in all times, and diffused through all places. For all these, our Saviour has ordained to be one Society, or Spiritual Body. Of them he speaks, or of all that do or shall believe on him, when he prays to his Father, that they all may be one, Joh. 17. 11. 20. 21. And of them St Paul speaks, when he says both of Jews and Gentiles, distributed into so many distinct Churches, that by the Cross of Christ, they are all reconciled to God in one Body. Eph. 2. 16. And when he says of Baptism, which, being duly received in any Church, makes a man free of all other Christian Churches, that by one spirit, we are all baptized into one body, whether we be Jews or Gentiles, 1 Cor. 12. 13. And of the Unity of this Church, or Collection of all Believers, do those Scriptures speak, which represent all that are in Heaven and all that are in Earth, as one whole Family. Eph. 3. 15. As one Household. 1 Tim. 3. 15. and Gal. 6. 10. or, as one City, Heb. 12. 22. Whence accordingly all, who are at any time in this world, are said to have their * Citizenshp or Corporation in Heaven, Phil. 3. 20. And all who are admitted into Christs Church here, to be † Fellow-Citizens with the Saints, and || Dwellers with Prophets, and Apostles, and with all others, who are gone to God before. Eph. 2. 19. What is the one Body, * saith St Chrysostom on the words of St. Paul, there is one Body? 'Tis all believers, of every place, saith he, both those who now are, and who formerly have been, and who hereafter shall be.

* Πολίτευμα.

† Συμπολίται.

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* Chry-

sol. Hom.

10. in Ep.

ad Eph.

c. 2.

And as to the Union of these Spiritual bodys or societies, both the Members of each particular Church, must keep Unity, or make one society with their own Church. And every particular and independant Church, with its Members, must keep Unity, and make one society, with all other particular and independant Churches. The Members keep Unity with their own Church, by due dependance and subjection, or by keeping subject and dependant on their own Lawful Bishops. And one particular Church, keeps Unity with all other independant and sister

Of the Schism of Particular Members from their own Church, Part 1.
 sister Churches, by *Fraternal Communion*, or the *Communion of Saints* in the *Holy Catholick Church* profess'd in the *Creed*; that is, by their readiness to *Unite* with their Religious Assemblies, to own their Members, and to ratify their Church Acts, as if they were their own, or had been sped by themselves.

And this way of *fraternal communion*, as well as the other, of *keeping under the same visible Governors by due dependance and subjection*, is a way to *Unite* them, not only as a *Seet*, who all hold and profess the same *Doctrines* and *Opinions*; but also as a *Society*, or as *one Body*. For by this bond of *fraternal communion*, they stand obliged, not only to *Unity* of *Doctrines*, as men of the same *seet*; but to *unity*, as of *internal*; so of *external society* and *incorporation*, as *fellow citizens*. For such are the obligations, of receiving mutually each others *Member* as their own free denizens; of admitting of their *baptismal claims*, and *Church Priviledges*; of *Ratifying* of their *Church-Acts*, and *Censures*; of *Associating* with their *Church services*, and *Assemblies*; and of *standing together*, as *one body* and *brotherhood*, for the same common *Tenets* and *Religious interests*, as if they were incorporated under the same *External Heads*, or were the members of the same *Particular Church*. And this is to *unite* them in the great things of *society*, particularly of a *spiritual society*, which lyes mightily in *communion in spiritual acts and offices*. And accordingly, *Uniting in the same Sacraments*, which are the Highest Acts of *Church Communion*, is set out for a way of *Uniting* all in *one body*, or *corporation*. We being many, are *one body*, by being all partakers of that *one bread*. 1 Cor. 10. 17. And we are all baptized into *one body*, 1 Cor. 12. 13. So that all *Christian Churches*, who under * *one common Father*, as † *Domesticks*; or under † *one Lord and King*, as * *Fellow-citizens*; are incorporated upon one *Charter* or *New-covenant*, to live by the same *Laws*, and out of the † *same Hopes*, and in enjoyment of the same *Church-rights and Priviledges*; and have one common *Form of Incorporation*, to *Naturalize* or *Enfranchise* them thereinto, viz. * *One Baptism*; are to transact as *one society*, by *keeping up one fraternal Communion among themselves*.

- * Eph. 4. 6. & c. 3. 15
- † Eph. 2. 19.
- † Eph. 4. 5.
- * Eph. 2. 19.
- † Eph. 4. 4.
- * Eph. 4. 5.

Now both this *Union of subjection*, towards their own Church and its *Lawful Heads*; and of *fraternal communion*, towards all other equal and independent Churches; all good Christians are bound to keep up, unless some obstacles happen in either, which are of force to put a bar thereto, or give discharge thereof. And such obstacles, either in our own *Bishops*, or in other equal and independent Churches, are *Heresy*, when once openly profess'd by them. Or, their *fixing unlawful Terms of Communion*, putting sinful things into their sacred offices, or not allowing any to *Communicate* with them, without believing, or professing some false *Doctrine*, or partaking with them in some evil worship.

Chap. I. in throwing off Subjection & Dependance on their own Bishops.

thing. Or, *Tyrannical Usupation on their Brethrens Libertys*, not admitting other Churches to their Communion, unless they will give up their own rights and freedoms, and become their Subjects. When such exceptions lye against any Bishops, or against any Churches, they have lost their claims of union. But all *Church-Members* are bound, I conceive, by all the numerous, and earnest commands, of *keeping Unity*, to continue subject to their Lawful Bishops; as all Churches are by the same, to keep up Communion with other Churches; if they cannot produce any such just obstacles in bar thereof.

Now *Schism*, is a *sinful breach of this union of Church Society*. Either, in the *Members of any particular Church*, when they unjustly break off their *subjection and dependance upon their own Church*. Or, in any *Particular Churches*, when they unduly break off *Fraternal Communion* with other Churches, denying to *Assemble* with them, or *Communicating* with such, as stand *Excommunicated* by, or have made a *Schism* from them.

First, One Great way of *Schism*, is in respect of *Particular Members*, when, against the Gospel duty and Commands of *Unity*, they unduely throw off their *subjection and dependance upon their own Bishops*, and break off from the *Unity of their own Church*.

One way of *Uniting Societies*, or *Bodys of Men*, is by *uniting them under the same Heads*. They are all *one Body*, and *Members* one of another, as keeping under, and being *United to the same Head and Governor*. Thus, of the *Association of Man and Wife*, which is the *Original Society*, and makes a *Family*, which is the ground work of all other Societies, it is said, that *they two are one*, Eph. 5. 31. because the *Husband is the Head of the Wife*, v. 23. And so likewise of ** Christ and * Eph. 4.* his Church, that *they are one*, Eph. 5. 31, 32. because he is the *Head of* 4, 15, 16 his Church, v. 23. And one way, whereby, as *St. Cyprian* observes, our Lord sets off the *Uniting of his Sheep, as one Flock*;

is by uniting them under himself, as || *the one Shepherd*, Joh. 10. 16. 'Tis the joint-union and dependance, on one Master of the Family, which makes one House; and on one General, which makes one Army; and on one KING, which

makes one Kingdom. And so on one and the same Church-heads and Governours, which makes one particular Church. For the Apostle compares the *Union of many Persons*, into one Church or *Politick Society*; to the *Union of many Members*, into one *Natural Body*, 1 Cor. 12. Which Union, is made by the adherence and dependance of the Members, on the *Natural Head*: For the several Members, are no longer one Body, nor one with each other, after once they are cut off, and parted from it. As to the *Unity*, we take a *Body*, when the *Apostle* says there is one *Body*, for that which is under one Head. So that, if there be but one Head, there is but one Body, saith * *St. Chrysostom*.

|| Ad quam unitatem redigens Ecclesiam Suam, denuo dicit, & erit unus Grex & unus Pastor, Cyp. Ep. 69. p. 182.

* Hom. 10. in Ep. ad Eph. c. 4.

B

The

The *Union of the Church* therefore, as one particular Society, which *Schism* breaks, consists chiefly in keeping united to *Church-Heads* and *Governours*. Church-Rulers, are the *Heads*, which make the several *Parts* one with another; or, as the Scripture sometimes speaks, the *Joints* and *Ligaments*, which tye the respective *Members*, and compact the whole *Body* together. The whole *Body* of the Church, saith St. Paul, is fully joyned together, and compacted by that, which every *Joyn*t, i. e. each *Pastor* or *Church-Governour*, supplies. Eph. 4. 16. And we are all the *Body* of Christ, and *Members* in particular, as he says again, as we are under the same *Governours* which he has set over that *Body*, having in the Church set, as first *Apostles*, so after them *Governments*, viz. Bishops and Presbyters, for the standing Governace and Administration thereof, 1 Cor. 12. 27, 28.

More particularly, the *Heads* of *Union* in any Church-societies, are the *BISHOPS* in their respective Churches,

* Οἱ μὲν ἀρχιερεῖς κεφαλὴ τῆς τοῦ σώματος ἐκκλησίας λογιζόμενοι, οἱ δὲ πρεσβύτεροι καὶ διάκονοι χερσὶν σφύζοντες τὸ σῶμα, Zōn. in Can. 55. & 56. Ap. vid. & Can. Ap. 34.

* They are the Head of the Body of the Church; as Presbyters and Deacons are the Hands thereof, as Zonaras observes on the 55 and 56 Canons of the Apostles. For, since the death of the Holy Apostles, the Bishops are the chief spiritual

Heads, and the ordinary and standing Governours of Christ's Church. They, above all others, are those * Guides or Rulers, whom the Members of the Church are call'd to remember and obey, Heb. 13. 7. 17.

|| Rev. 1. 20. || Angels of the Churches, unto whom, as the Heads thereof, our Lord directs himself, when he sends the several Letters to the Churches, Rev. 2. 1, 7, 8, 11, &c. They stand to head the Members of Christ, and to unite and compact them together, under him the chief Bishop; appearing at the Head of their respective Churches, as his Deputies, who represent his Person, and supply his place; acting, * in the Person of Christ,

* 2 Cor. 2. 10. as St. Paul; or vice Christi, in his place or stead, as || St. Cyprian; whom || Ep. 59. we ought to respect, as the Lord himself, as St. Ignatius † says.

† ὡς αὐτὸν τὸν κύριον, Ignat. Epist. ad Eph. pag. 21.

So that for Church-members to keep the *Union* of any Church, is to keep subject and dependant on him, who is the lawful Bishop thereof. Thus,

* πᾶσιν τοῖς μετὰ τοῦτον ἐκκλησιαστικῶν, ἵνα μετανοήσωσιν εἰς ἐνότητα θεοῦ καὶ συνέδριον τῷ ἐπισκόπῳ, Ignatius Epist. ad Philad. pag. 43. Ed. Voss.

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Chap. i. in throwing off Subjection & Dependence on their own Bishops. 7

to him, and officiate under him. *The Church, saith *St. Cyprian, is a People united to their Bishop, or a Flock adhering to their Shepherd. Whence you may know, the Bishop always to be in the Church, and the Church to go along with the Bishop. And they break off from the Unity of the Church, who break off from him; and they go to set up another Church, if they go to set up another Bishop against him. || If any are no longer with the Bishop, says the same St. Cyprian, they are no longer of the Church. And to consent to the setting up of another Bishop, is the same, as to consent to the setting up of another Church, says he to those Confessors at Rome, who had agreed to the setting up of Novatian against Cornelius. Thus is the one Bishop, at the head of his Clergy and People, to unite and keep together a Christian Church, all the Oblations whereof are to be in his Communion, and with his Allowance; as the one Altar among the Jews, was to keep together the Jewish Church. For they were to have but *one Altar of Burnt-offering at Jerusalem, whither all were to come for Sacrifice; and were forbid to set up an Altar any where else. And because of his being set for the same purpose of Unity, as that was; therefore is the Bishop and his Communion, *call'd unum Altare, the one Altar; and making an Anti-Bishop, is call'd setting up aliud Altare, another Altar, in the Ancient Language.*

And therefore in pressing the great duty of *Unity* on the Ancient Christians, the Fathers enjoyn them most strictly to stick to their Bishops. This is done by *St. Cyprian*: and before him by *Ignatius*, that blessed Martyr and Contemporary of the Apostles. || *Take care all of you, says he, to follow the Bishop; --wheresoever the Bishop appears to be, there let the Multitude be with him: Like as wheresoever Christ goes, the Catholick Church goes too. † Let my part be with those, says he again, who keep subject to the Bishop; yea, let my Soul be pawn'd for theirs. As many as are God's and Jesus Christ's, keep with the Bishop, * says he in another place, pressing them to Union, and warning them against Schism. And because the Church is to be but one, therefore there is to be but one Bishop in a Church, for the Members all to adhere to, or for the*

* Illi sunt Ecclesia, Plebs Sacerdoti adunata, & Pastori suo Grex adherens. Unde scire debes, Episcopum in Ecclesia esse, & Ecclesiam in Episcopo, Cyp. Ep. 66. p. 168. --Ecclesia super Episcopos constituitur, Id. Ep. 33. p. 66.

|| Et si qui cum Episcopo non sint, in Ecclesia non esse, Cyp. ubi supra Ep. 66. p. 168.

† Vos-alium Episcopum fieri consensisse, id est, quod nec fas est, nec licet fieri, Ecclesiam aliam constitui, Cyp. Ep. 46. p. 89. So, of Novatianus setting up his Pseudo-Bishops in other Churches, he says, Humanam conatur Ecclesiam facere, post Dei Traditionem, viz. After those Ordain'd in the Churches by Apostolical Succession, Id. Ep. 55. p. 112. Ed. Ox.

* Deut. 12. 4, 5, 13. 14.

* Ignat. Epist. ad Philad.

p. 41. & Cyp. de Unitate Eccl. p. 116. & Ep. 43. p. 83.

|| Πάρε-
τες τῷ ἐ-
πισκόπῳ
ἀκολου-
θεῖτε, ὡς
Ἰησοῦς
Χριστῷ
τῷ πατρὶ
-ὄντι καὶ
πατρὶ ὁ ἐ-
πισκοπος

ἐκ τῶ πλὴθος ἐστίν. Ὅσοι ὅπου εἴη ἡ Χρῆστος Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία, Ignat. Ep. ad Smyrnaeos, p. 6. † Ἀπὸ τοῦ ἐν ᾧ τὸ ὑποτασσόμενον τῷ ἐπισκόπῳ, πρεσβυτέροις, διακόνις, καὶ μετ' αὐτῶν καὶ τὰ μέλη γένοιντο εἶναι ἐν θεῷ, Id. Ep. ad Polycarp. p. 14. * Ὅσοι εἰς θεὸν εἰσὶν, καὶ Ἰησοῦς Χρῆστος, εἴη μετὰ τῷ ἐπισκόπῳ εἶναι, Ep. ad Philad. p. 40.

Body to associate and unite with. This was, and ought to be the Ecclesiastical Rule, as was affirmed by Cornelius, saying, there ought to be but one Bishop in a Catholick Church: And as is also declared in the Great Council of Nice.

† Can. 8.

Now, as the Union of any Churches, lyes mainly in keeping united to the Bishops: So Schism, which is a breach of Union in those Churches, will lye chiefly in breaking off unity and dividing from them. Especially, in setting up of opposite Bishops, or in making a second Bishop in a Church, against a former Orthodox and Rightful Bishop yet living and claiming, which makes a most plain, and consummate Schism. For, in the same Church, two opposite Bishops, are two opposite Heads. And two Heads, will make two Bodies; those who set up the New One against the Old, as likewise all they who afterwards come over to him, making a New Body under him; which apparently destroys Union, and makes two out of one. And thus, we see it doth in all Societies. If an Opposite General, is set up by a mutinous Party, it divides the Army; or if an opposite King is set up in a Realm, it makes a Sedition, and divides the Kingdom. Or, if the same is done in a College, a Family, or other Societies, as well as in a Church, opposite Heads do unavoidably make opposite Bodies, and visibly destroy the Unity of any Society, by breaking into two Societies, or into as many, as there shall be opposite Heads thereof.

Accordingly, the Ancients place the Schism of Church-Members, in breaking off from Rightful Bishops, or setting up others in the same Church against them. Thus, in the Apostolical Canons, the Schism of Presbyters, of other Clergy, or Laicks, is express'd by their setting up another Altar, and assembling separately, in contempt of the Bishop. So also the Council of Carthage declares, concerning any * Presbyters, who should do the same, after they had been sentenced and segregated by their Bishops, that therefore they are Makers of Schisms. And the second General Council rejects them as Schismaticks, † tho' they give out that they confess the Right Faith, if they assemble and hold Congregations, in opposition to their Canonical Bishops. Hence, says St. Cyprian, come Schisms and Heresies, because Men eny

Can. 31.
Ap. *... Ἡγήσεται οὐκ ἔχοντα κεχωρισμένους ἅμα τῷ θεῷ προσφέρειν, ἢ ἄλλο ἀνορθῶν συνηθῶν ὁμοῦ ἱεῖς ποιῶν, Can. 10. Conc. Carthag. † Περὶ δὲ τούτοις, καὶ περὶ τῶν πρὶν μὴ τῷ ἐκείνῳ προσποιούμενους ὁμολογῶν, ἀποχαιδέντας δὲ καὶ ἀντιπαραγόντας τοῖς κανονικοῖς ἡμῶν ἐπισκοπῶν Concil. Constant. Can. 6. || Hinc ad Hæreses & Schismata profilitur, dum obrectatur Sacrosanctis, dum Episcopis invidetur, cum quis aut quæritur non se potius ordinatum, aut designatur alterum ferre præpositum, Cyp. de Zelo & Livore p. 223. Hæc sunt igitur Hæreticorum, & Ortus atque Conatus Schismaticorum, &c. ut sibi placeant, & præpositos superbo tumore circumstant. Sic de Ecclesia receditur, &c. Id. Ep. 3. p. 6.

Part. 1. in throwing off Subjection & Dependence on their own Bishops. 9
 and condemn their Bishops. * They have risen, and do rise from this, viz. * Inde
 from some proud Persons presumptuous contempt of the Bishop, who is one, and Schisma-
 presides over the Church. ta & Hæ-
 reses ob-
 ortæ sunt, & oriuntur, cum Episcopus, qui unus est, & Ecclesiæ præest, superba quorundam præ-
 sumptione contemnitur, Cyp. Ep. 66. p. 167.

Especially, if they set up an Anti-Bishop, and oppose a second Bishop
 to the first, or to one Canonically Ordained already, and rightfully pos-
 sess'd of the same Church. This was the Case of Novatianus, whom
 the three Italian Bishops, which he call'd to Rome for that purpose, ordin-
 ed Bishop of Rome against Cornelius, who was already the Rightful and Ca-
 nonical Bishop of that place. This setting up
 of Anti Bishops, St. Cyprian tells them, is erec-
 ting an * Adulterous Head, (a second Bishop be-
 ing no more to be admitted to the same Church,
 than a second Husband to the same Wife, whilst
 the former lives :) and a spurious or † adulterate
 Chair. And bids them know, that || after once a
 Bishop is lawfully made, and Ordained in any Church,
 they can no ways set up another Bishop against him
 in the same place. He calls it erecting * unlawful
 Priesthoods, and opposing against the True Altar
 and Holy Sacrifice, a † False and || Profane Al-
 tar, & * Sacrilegious Sacrifices. And he aggravates
 the Novatian Schism, by saying, they had † not
 only broke off from the Bishop and Church, but
 had proceeded against the Ordinance of God, and
 Catholick Unity, to set up against him another Bi-
 shop, an adulterous and contrary Head. And on
 like setting up of Anti-Bishops, after others were
 first in place, || Optatus Charges the Donatists
 with Schism afterwards. These setters up of op-
 posite or Anti-Bishops, break off themselves
 from their own Bishop, before they can set ano-
 ther up against him. And being broke off from
 their Bishop, they are broke off from the Church, which is in Episcopo,
 as I shewed before, or goes along with the Bishop; those Members only
 making the true Body, which adhere and keep to the Head; and those
 * ceasing to be any longer of the Body, who are separated from the Head. * Si qui
 And therefore these opposite or Anti-Bishops, and opposite Altars, that cum Epif-
 blessed Martyr still says are † foris, and || extra Ecclesiam, and have copo non
 Ecclesia non esse, Cyp. Ep. 166. p. 68. † Ep. 3. p. 6. & Ep. 55. p. 104. || Ep. 43. p. 84. &
 Ep. 45. p. 86.

* Adulterum Caput, Ep. 45. p. 86.

† Adulteram Cathedram, Id. Ep. 68. p. 177.

|| Agnoscat atque intelligant, Epif-
 copo semel facto, & Collegarum, &
 Plebis Testimonio & Judicio compre-
 bato, alium constitui nullo modo pos-
 se, Cyp. Ep. 44 p. 86.

* Illicita Sacerdotia, Ep. 69. p. 180.

† Falsa Altaria, Ep. 69. p. 180.

|| Prophanum Altare, Ep. 3. p. 6.

* Sacrificia Sacrilega, Ep. 68. p. 177. & Ep. 69. p. 180.

† Non tantum radicis & matris si-
 num atq; complexum recusavit; sed
 etiam gliscente & in pejus crudescente
 discordia, Episcopum sibi constituit, &
 contra Sacramentum semel traditum
 Divinæ Dispositionis & Catholicæ U-
 nitatis, adulterum & contrarium Ca-
 put extra Ecclesiam fecit, Ep. 45.
 p. 86.

|| --Majorinum post Ordinationem
 Cæciliani ordinaverunt, Schisma fa-
 cientes. -- Consequens erit eosdem
 fuisse Authores Schismatis, Optat. l. 1.
 p. 40. Ed. Par. Albisp.

* receded.

* Ep. 43.
p. 34. &
Ep. 3.
p. 6.

* *receded ab Ecclesia*; that is, *are not within, but without the Church.* Now from this Account of Church-Union in any particular Churches, and of Schism, which lyes in the unjust Breach thereof, I shall observe these three Things.

1. *First*, That when a second, or opposite Bishop, is set up in any Church against a former Orthodox one, who is still Bishop thereof, *the Anti-Bishop, and they who set him up and adhere to him, make the Schism.* For the other, with his Adherents, as the same Head and Members abide still where they were, and are still the same Church. But the Anti-

Bishop and his Followers, *are gone out from them, which* * *Optatus* gives as a plain Proof against the *Donatist* Bishops, that *the Schism lay at their doors.* They have broke themselves off, and by erecting themselves into an opposite Head and Body, make a new and opposite Church. † *Consenting to set up another Bishop, they consented therein to set up another Church,* as I observed before from St. Cyprian. So that they rend that Body, which, by keeping wholly to one Bishop

* *Schisma apud Carthaginem a vestris Principibus factum. -- Non enim Cæcilianus exivit a Majorino Avo tuo; sed Majorinus a Cæciliano, Optat. Mil. l. 1. p. 38. Ed. Par. Albaspin.*

† *Alium Episcopum fieri consensisse, id est, quod nec fas est, nec licet fieri, Ecclesiam aliam constitui, Cyp. Ep. 46. p. 89.*

before, was but *one*, into several pieces, and break one Church into *two* Churches.

This, I say, they do, if the former Bishop is *Orthodox*. For if he is Heretical, Heresie, as I shall shew, dissolves the Union, and cancels the Obligation of Adherence between such Head and Members. They are bound to own him as their Head, and to be one with him as his true and genuine Members, whilst he is at the Head of Christian Doctrines, and necessary Truths; but not when he falls off from them, into damnable Heresies and Unchristian Errors.

And if he is still the *rightful Bishop of that Church*. If he *voluntarily quits his Right*, and Relation to them, and gives it up by his own Resignation, they are no longer bound to adhere to him. For these Unions and Dependances, are contracted by the consent of Mens own Wills, and are kept up betwixt these Heads and Members, not by natural, but voluntary Communications. So that, if a Bishop throws up his own Relation, and will no longer preside over them, as Head of a Church; they are no longer bound, to keep in Dependance and Subjection, or to stick to him, as Members thereof. Or, if he loses it against his Will, by a just sentence and deprivation, that also discharges the Members from their Union and Dependance, and sets them free to receive, and to unite themselves to another in his place. But if neither *Death* has put an end to his Relation, nor *he has thrown it up* by his own Resignation, nor is *deprived thereof by the finishing of a Regular Process and Synodical Sentence* against him; he is still the Bishop

docean into the place of *Athanasius*, to have been *Schismatical*, and an *Usurpation and Breach of Catholick Communion*. The setting up of this *Anti-Bishop*, was by a *Deprivation of State*. For *Constantius* took away the Churches from *Athanasius* and his *Adherents*, which is the State-way of depriving Bishops; and gave them to *George the Anti-Bishop* and his *Adherents*. Nay, he sends an *Edict*, to the *Senate and People of Alexandria*, * requiring them on their *Allegiance*, (instead of sticking to him as their spiritual Head, with the Affection and Dependence of Members;) with their united Force, to persecute *Athanasius*. And made it criminal in any Persons, as *Sozomen* † relates, to harbour or conceal him. And accordingly, the *Imperial Ministers and Prefects*, violently drove him and the *Orthodox* out of the Churches; and, by extream Force, put *George* and the *Arians*, in possession thereof: And, having placed this *Anti-Bishop* upon his Throne, with all secular Cruelties and barbarous Usage, compell'd the Clergy and People to acknowledge and submit to him. It was also brought about by *Deprivation of Synods*. For after the *Sardinian Synod*, which restored him, *Athanasius* had been again deposed, both by the *Synod of Ales*, and afterwards by the *Synod of Milan*, wherein, besides a few from the *East*, above three hundred Bishops of the *West* met,

* *L. 4. c. 9.* as *Sozomen* * says, and condemned him. And the setting up of *George* against him after this, was in a *Synod*, viz. the *Synod of Antioch*, [which † *Soz. l. 4.* declared the *Uncanonicalness* of his *Restitution*, and *Ordained George*, as a former *Synod* at that place had *Ordained Gregory* before, to be *Bishop of Alexandria* in his Room. These, indeed, as the Author of the *Vindication* * suggests, were *Heretical Synods*. And *Dionysius of Alexandria*, *Eusebius of Vercelles*, *Paulinus of Trier*, and *Rhodanus*, and *Lucifer*, who at *Milan* protested against their Proceedings, declared, that, thro' *Athanasius*, the *Emperor* and the *Arians* his *Enemies*, were striking at the *Catholick Faith*; which the event of things, and the Proceedings afterwards in the *Synods of Ariminum and Seleucia*, verified, as *Sozomen* * observes. But in way of external Judicature, the *Deprivation*, tho' of *Heretical Synods*, must at least carry with it as much Plea, as *Deposition* by no *Synods* can pretend to; there being more shew of Ecclesiastical Authority, in Acts of *Heretical Synods*, than in none at all.

But for all this *Deposition*, both by the *Imperial Edicts*, and *Synodical Sentences*, since the true Cause thereof was his firmness and constancy to the *Catholick Faith*, *Athanasius*, as the fore said Author owns, still kept on his spiritual Relation, and the People their spiritual and Religious Obligations to, and Dependence on him. So that *George*, as he

* *P. 19. 20* * says, was an *usurping Invader*, a *breaker of Catholick Communion*, and a *Ring-leader of a Schism in the Catholick Church*, when he set up against him. And the same it would be, in the case of any other Bishop deprived by the like Authority, for his *Fidelity* and *fixt Adherence*, to any other

other Truths, or Laws of *Christ*. For his faithful Bishops must stick to him, in all other Points of Christian Truth and Practice, as well as in the Orthodoxy of the *Nicene Faith*. And that against the Depri-
vations, of all other States and Synods, as well as of the *Arians*. And their sticking to *Christ* in these Points, can give no liberty to their Clergy and People, to break off from them. Their steadfastness there-
in, must tie all faithful Members faster to them; but can never be ex-
pounded, as a conscionable discharge of their spiritual Obligations, and Dependence on them.

If a Schism is made in a Church then, by a defection from the right-
ful Orthodox Bishop thereof, laid aside, either by a Civil State or Ec-
clesiastical Synod, only for his faithful Adherence to the Doctrines, or
Laws of *Christ*; or by turning over to an Anti-Bishop, set up against
him: 'Tis plain, the Anti-Bishops, with their Makers and Adherents,
make the Schism. They were all Members of the one Body, whilst
they kept subject and united to the Rightful Bishop, who is the Head
of it. But when they broke off from him, they divided themselves from
the Body; and formed themselves under an opposite Head, into a new
and opposite Body. But he, and his Adherents, still preserve the U-
nity of the true Body. The breakers off, make the Division; but they,

preserve their Union. As *those Branches* do,
* which still grow to the Tree, when others are
broke off from it; and *those Streams*, which
still communicate with the Fountain, when others
are stop'd; and *those Rays*, which keep connected
to the Sun, when others are interrupted: Which
Similitudes, St. Cyprian makes choice of, to set
off the Unity of the Church, and to shew that
they preserve this Union, who keep to the same
Head and Origine. What they do therefore in
these Cases, by sticking to each other as they
did before, when others break off, is not to
make the Schism, but only not to follow and
run into it. And they are no more charge-
able with the division for this, than the General and his faithful Soul-
diers would be in an Army, for not going over to the Mutineers; or
than a King and his Loyal Subjects would be in a Kingdom, for not
turning over and submitting to the Rebels. But as the Anti-Bishops
and their Party make the Schism, by departing from the lawful Head
and true Body, they must amend it by returning to it: And they
stand answerable to God, so far as I see, for all the Guilt, and sad
Consequences and Effects thereof, if they refuse so to do.

2. Secondly, The Unity of any Church doth not go with the greatest

* Ecclesia quoque una est, quæ in
multitudinem latius incremento fec-
unditatis extenditur: quo modo so-
lis multi radii, sed lumen unum: Et
rami arboris multi, sed robur unum
tenaci radice fundatum: Et cum de
fonte uno rivi plurimi defluunt, nu-
merositas licet diffusa videatur exun-
dantis copię largitate, unitas tamen
servatur in origine. Sic in Ecclesia,
tho' radii, rami, & rivi, be most Nu-
merous, unum tamen Caput est & O-
rigo una, & una Mater Fœcunditatis
successibus copiosa, Cyp. de Unit. Eccl.
p. 108.

Of the Schism of Particular Members from their own Church, Part 3

Numbers: but when a Schism is made by a defection of Members from their spiritual Head, and setting up of Anti-Bishops, the Schism is still the same, how numerous soever the Members are that break off. For breaking off from their rightful Head and Governour, as I have shewn, makes the Schism: And then, the greatness of the Number of those who do so, can only make it a greater Schism. Number in Schism, or in any other ill thing, may add Confidence, and leave less Hope of reclaiming those who are engag'd therein. For *Multitude*, as the *Ancient Author of the *Comment on St. Matthew*, printed among the Works of *St. Chrysostom*, observes, is the *Mother of sedition, and of contumacy and incurableness therein*; whereas *Paucity*, or Smaleness of their Number, is the *Mistress of Discipline*. But it doth not lessen the Guilt, nor alter the Nature of it, but Schismatics are answerable for their Schism, be they never so many of them.

That which makes any meeting of Orthodox Christians, offering up a regular and establish'd Service, to be in the *Unity of the Church*, is their meeting under one, who officiates therein according to their own Bishops approbation and allowance. For the *Unity of the Body* lyes in keeping one with him. And the Catholick and Canonical Rule, as I shall * afterwards shew, of keeping one with them, is by celebrating all Publick Offices and Divine Service, with their allowance and approbation. So that, where any Presbyters, or Deacons perform the establish'd Offices, according to the mind of their own Orthodox and Rightful Bishops; they officiate in the Unity of the Church, though it be but to a few, and to those met in Corners. And where any others celebrate their Offices, without the Licence, and against the Approbation of their own Orthodox and Rightful Bishops; they officiate in a Schism, though it be among the fullest Congregations, and with secular encouragements, and in the publick Authorized Churches. The having their Orthodox and true Bishops Approbation and Concurrence, makes them no Schismatics, and their Meetings no Conventicles, when *Conventicle* notes, not a small, or secret, but a schismatical Assembly; as it always doth, when it is a Word of Infamy and Reproach. * *The Canon counts it a Conventicle, when any Minister in a private Oratory, against the allowance and approbation of him, who is chief Priest in the Country, says Balsamon on the Canon forbidding Ministrations contrary to the Bishops mind and approbation.*

* Παρα-
σταγὰς
τὴν ὁ κα-
τὰν ἡγε-
ται τοῖς
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αῖς ἐν
ἐκκλησίᾳ

ἐκκλησίᾳ οὐκ ἀπὸ τῶν κατὰ τὴν ἡγεσίαν Ἀρχιερέων, Balsamon in Can. 31. Concil. in Trullo

And it has not been so strange a sight in the World, as every good mind would wish it had, to see Schismatics from the Body make a more Numerous Party, than those, who keep united to it. In the Division of Israel from Judah, under Jeroboam, the Israelites, who fell off from the

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Chap. I. in throwing off Subjection & Dependence on their own Bishops. 15

One Altar at Jerusalem, to other Altars of their own erecting, were guilty of the Schism: Tho' they who stuck to that one Altar, were but two Tribes; and those defectors who broke off from it, were Ten. The Arians, as they were Hereticks for subverting the true Faith; so likewise were they all Schismaticks, by breaking off from the Communion of their Rightful Bishops, as of Athanasius at Alexandria, of Paulus at Constantinople, of Lucius at Adrianople, of Asclepas at Gaza, of Marcellus at Ankyra, &c. and by enjoying all every where to break Communion with them, and to receive and communicate with those Anti-Bishops, whom they had set up against them. And in the Patriarchate of Alexandria more particularly, the Meletians, who before had made a Schism in that Church, fell into their Party; as * Schism, to maintain it self, too often, yea always, says St. Jerom, takes up with, and ends in Heresie. But these Arians who made the Schism, were abundantly more Numerous, than those faithful Christians, who kept to the Unity of the Catholick Church; the whole World at one time groaning, as * St. Jerome says, and admiring to see it self turn'd Arian. Again, the Donatists were notoriously guilty of the Schism made in the African Churches. But yet, when they over-run Africk, they could glory and vaunt themselves in their diffuseness, and in the greatness of their Number. So that Schism is compatible, with the greatest Numerousness of Adherents, if that Number is of Men combined together against their Orthodox Rightful Bishops; and the Unity of the Church, with the smallest Numbers, if that Number is of Members, that constantly adhere to them.

And this may likewise appear from those Similitudes, of the Unity betwixt the Head and Members, the Tree and Branches, &c. whereby the Ancients set out the Unity of the Church. For be the Branches more or fewer, which keep united to the Body, they make the Tree. And be the Members few or many, which stick on to the Head or living Trunk, they make the Body. And so, be their Numbers greater or less, do the Adherers to the Orthodox Rightful Bishop, make the one Church.

Indeed, as the Root has the Branches; so the Bishop, has the Clergy and People, virtually in himself. That is, as he gets Profelytes, he can make them Christians; and out of these, he can Ordain Presbyters, and Deacons; So to * Head a Body of Clergy and People professing Christianity, which, according to the sense of the Primitive Fathers, is a Christian Church. And thus a Bishop, though appearing only with a few Members about him, will make a Church; and is qualified duly

stantibus sit constituta, Cyp. Ep. 33. p. 66. And speaking of the Bishops, Priests, and Deacons, Χριστιανὸν ἐκκλησίαν ἡ καλεῖται, says St. Ignatius, Ep. ad Trallian. p. 48.

* Nullum Schisma non sibi aliquam confingit Hæresin, ut recte ab Ecclesia recessisse videatur, Hieron. Comment. in Ep. ad Tit. c. 3. in verba Hæreticum hominem, &c.

* Hieron. adv. Lucifer, p. 98. b. Ed. Col.

* Ecclesia in Episcopo, & Clero, & in omnibus

to spread it, and to make it more Numerous: As the blessed Apostles did, when they set up at first to gather Churches; and as the first Bishops did also, who were taken out of the first Converts, and Ordained

* Τὸν μελλόντων πιστεύειν, Clem. Ro. Ep. 1. ad Cor. p. 89. Ed. Ox.

at the Head of them, to be Bishops of those who should afterwards believe. So that the reducing of an Orthodox Rightful Bishop, to a comparatively little Number of Adherents, will not hinder him and his Followers from making up the one Body, and being the one Church. And as such, our Lord will give ear to them, as St. Cyprian observes, though they be but two or three gathered together in his Name, rather than to a greater Number of Schismatical Dividers. To this Promise of his Presence, with two or three, or such small Numbers, our Lord premises, says

* De unit. p. 112
† Oñen- dit magis esse se, cum duobus aut

* he, that these two or three be in the Unity of the Church, and preserve the Concord of Peace. † And shews himself thereby, to be more with two or three such Petitioners, than with a great Number of Schismatical Dividers.

bus aut tribus unanimiter orantibus, quam cum dissidentibus plurimis, Ib. p. 113.

And if Number of Adherents will not, much less will any Places of Assemblies, make such Members, as are broken off from their Orthodox Rightful Bishops, to have the Unity of the Body with them, or to be the one Church. For since the Anti-Bishop, with his Followers, are all Members broke off from their true and lawful Head; they must needs be a Schism, though they assemble in the most Authorised Places, and Publick Churches. And since, in the Orthodox and Rightful Bishop with his Adherents, we see the Members keeping united to their Head, they must needs retain that Unity of the Body, though driven to seek shelter in the Wilderness, or to meet in Corners. Such little Flocks, are still the one Church; though, like the first Christians, in the Persecution raised against them by the Jews, they are kept out of the Temple and all the publick Synagogues, and must be content to celebrate Divine Service, and hold their Religious Assemblies, * in upper Rooms.

* Acts 1. 13. & c.
20. 7, 8.

3. Thirdly, Therefore in Pressing of Ecclesiastical Unity on the Consciences of Men, the Preachers of Peace and Unity must press them to keep united to their own Orthodox and Rightful Bishop, not to unite themselves to any other Bishop set up against him. For the Unity, which they are bound in Conscience to keep up, is an Unity under him; so Unity, if rightly urged, will bind all to him, but rend none from him.

No Precepts occur more frequently in the New Testament, than those requiring Love and Brotherly Charity, and Peace, and Unity among Christians. And these are meant to tie them to each other, not only in their private Capacity and Converse; but as they are incorporated into a spiritual Society, and, as so many * live Stones are to be cemented

* 1 Pet. 2. 5.

and

and compacted into one Holy Temple; or, as so * many Members, are to be knit together and built up into one Body Politick, or Church. They are call'd to Charity and Peace in one Body, as St. Paul says, Col. 3. 14. 15. And the Christian Charity, is to be a Charity that keeps Unity of Society, that edifies, and doth not divide the Church, 1 Cor. 8. 1. on which Account he says, that where the Members are acted by the Virtue, and shew the care of Charity, there will be no Schism in the Body, 1 Cor. 12. 25. 26. Its Work, is to compact, and join together the Members, the Body disifying it self in Love, Eph. 4. 16.

And to do this, or to keep them in united Corporations or Societies, they must keep them united, not only to one another, but to their Orthodox and Rightful Bishops in the first place. That Peace, which must secure their Peace as an incorporate Society, must first bind them to be at Peace with them. And that Union, which must keep them one Society, must keep all dependant on, and united to them; and suffer none to break off, or divide from them. And that Love and Charity, which is to be the Ligament of a Politick Body, must bind the Members to the Head, or the Subjects to the Governors; and bar all Factious Combinations against them, or Defection to any others.

And therefore the Scripture-Precepts, of Love, and Brotherly Charity, and Peace and Unity, must never be pleaded to draw men off from their own Orthodox Rightful Bishop, but to make them cleave fast to him. And to call men to unite with an Anti-Bishop, is not to call them to keep these Precepts, but to transgress them. And thus 'tis often represented by St. Cyprian. He * tells the Contemners of their own Bishops, and Adherers to Opposite Bishops, that they have none of that Charity which St. Paul requires, and without which † he declares to the Corinthians, that they would receive no Profit by dying Martyrs; because || they have not kept to the Unity of the Church. And gives the * Setters up of opposite and profane Altars, to understand, that so they rebel against the Peace of Christ, and against the Ordinance and Unity of God. That they thereby † break the bond of the Lords peace, and violate Brotherly Charity, and rend Christian Unity. And to those Confessors at Rome, who had sided with the Schismatick Novatian against Cornelius, he suggests, how || therein they had separated themselves from the Flock of Christ, and from his Concord and Peace. So that the breach and overthrow of these Christian Duties, of Fraternal Charity, Peace, and Unity, must not be charg'd.

* De Unit. Eccles. p. 113, 114. & Ep. 55. p. 114.

† 1 Cor. 13. 3.

|| -- Exhibere se non potest Martyrem, qui fraternam non tenuit charitatem, De Unitate Eccl. p. 113.

* Sic Altare profanum foris collocatur, sic contra Pacem Christi & ordinationem atque unitatem Dei rebellatur, Ep. 3. p. 6.

† Hinc Dominicæ Pacis vinculum rumpitur, hinc Charitas Fraternalis violatur, hinc Unitas scinditur, dum obtrahatur Sacerdotibus, Sc. Cyp. de Zelo & Livore, p. 223.

|| — Dum vosmetipsos a Christi Grege, & ab ejus Pace & Concordia separatis, Cyp. Ep. 46. p. 89.

Of the Schism of Particular Members from their own Church, Part 3.
 charg'd on any, for adhering to their true Head, and Orthodox Rightful Bishop, but are justly chargeable on the other side.

As to the first way of Schism therefore, viz. in particular Members breaking off unadvisedly from the Unity of their own Church, and from their due Subjection and Dependence on their own Bishops, to omit other Instances thereof, 'tis plain a Schism is then made, when Bishop is set up against Bishop in the same Church. And the makers thereof, are the New or Anti-Bishop and his Adherents, if the former Bishop is Orthodox, and has not clogg'd his Communion with any unlawful Terms, or with requiring a throwing up of Rights and Liberties, and a Submission to Unrighteous and Uncanonical Usurpations. Yea, though such former Rightful Bishop, stand deprived by an Act of State, or even of a Synod; if what he is deprived for, be his firmness in sticking, either to the Doctrines, or to the Laws and Commands of Christ; and what the other is set up for, be his easiness in transgressing and forsaking them. So that in Religion they are Schismatics, though the State espouse them, and set them up for the civilly establish'd and endowed Church. As the ten Tribes were in Israel, though the civil State formed that Schism; and the Arians, when they broke off from their Rightful Orthodox Bishops, albeit they had the Emperors to back them; and the English Schismatics, when, in the days of the Great Rebellion, they fell off, not only from their Bishops, but from Episcopacy it self, and were settled and upheld therein by the Usurpers of that Time; and as the Anti-Episcopal Church of Scotland at this Day are, notwithstanding all that Establishment the secular Arm has given them. Yea, and nevertheless Schismatics, though they can glory over the other, in having by far the greater Numbers; and in having sole Possession of the Publick Churches, and Places of Assemblies. And as the Anti-Bishop and his Party, in such Cases make the Schism; it lyes on them, and they must be applyed to, to mend it. And the Gospel-Precepts, of Charity, Peace, and Unity, if they are truly press'd, must be urg'd to make his own Adherents stick to the Rightful Bishop, and to bring those Members, who are broken off, to return to him: but are not truly enforced, but corruptly misapplyed and perverted, even to call for what they directly forbid, if they are urged for uniting with the other side.

But whoever are guilty of making a Schism, it would be a most pious and praise worthy part in any that shall cure it. And in the suffering side most of all, if, by over-looking their own personal and private Claims, and mastering all private resentments, as mortified and most publick spirited Men, they can make an end thereof by letting fall their own pretensions. And why, will many good Minds, and sincere Lovers of Peace say, should they not do this for the Love of Peace, and for Religions sake and the Churches? Their Adversaries, indeed,

can

can not have the face to ask it. And others, who may move better therein, would be modest in pressing liberality on Losers, and not go too far in urging them, who have suffered so much already from the Invaders, as if they had not taken enough from them, to fall upon themselves and throw them what remains. Yet they think it would be a noble Pitch in Vertue, full of Glory and Goodness, if of themselves they would prefer Publick-Weal before private Passions and Advantages, and be full of Care for others, when that needs to be shewn in caring least for themselves. Which Heavenly-mindedness and publick-spiritedness, and Mortification to private Interests, God and the Church, they conceive, must needs take most kindly at their hands.

But as to this, the suffering Bishops can not take this way of Cure, by giving up their Claims, where they are bound in duty to insist on them. And that they are bound to do, as I have already shewn at large, in the forementioned Cases. By their quitting there, they would surrender the Souls of their Charge, to become a Prey to Wolves and Seducers, and to be trained up in wicked and corrupt Doctrines, Prayers, and Practices. And this, is not to be true to their Pastoral Trusts. 'Tis not faithfully to discharge their Cure of Souls, but perfidiously to throw it off. So that be they never so mortified, and negligent of themselves, and zealously studious of Unity and the Churches Peace; yet in Fidelity to Christ, and to the People whom he has entrusted to their Charge, they must hold on their spiritual relation, I conceive, and diligently discharge it the best they can at such times; and not desert, but stick to the Church, over which the Holy Ghost hath made them *Overseers*.

Besides, the exercise of their spiritual Ministrations is loudly call'd for in such Cases, and bound on them and the suffering Clergy their Brethren, by all the Powers and Characters of the Ministerial Office; as I think may fully appear from what I have said on that point before. And not only the continuance of their former Relation, as the true Bishops still of those places; but this very exercise, must in consequence keep up a schism in the Church, at such times. For this exercise of their Ministrations, must be *in separate Bodies*. The state, incorporateing and espousing the Anti-Bishops and their Adherents, will give them the Publick Churches: And Depriving and Persecuting the other and their Followers, will also be sure to keep them out thereof. So, their Ministrations, if they go on Ministring at all, as 'tis plain they ought, must be in separate places and Assemblies. Yea, and by different ways of exercise: the spiritual administrations of one, being purely spiritual, in the way of a destitute and persecuted; but those of the other, being mixt, in the way of an incorporate and endowed Church.

And therefore in all the foremention'd cases, where the suffering Bishops

shops are still bound, for the interest of Religion and of Souls, to insist upon their Episcopal Claims and their Relation to their Churches, and, with their brethren of the other Clergy, still to go on in a faithful discharge of their Ministrations; this way of Cure, can have no place. But as the Anti-Bishops, by breaking off from them, and from those Christian Principles and Practices whereto they stand firm, have made the Schism; so they alone, by a Penitential return, are capable to mend it: It not admitting of Remedy in those Cases, and under such state of things, from any other hands.

And this may be sufficient, as to the true and suffering Bishops, and shew how little the Arguments, from the desirableness and duty of Union, will affect them in those cases. When the Church is Rent by such a deplorable schism, as the precedent discourse shews *who make it*; so this, I think, is enough to shew *who can mend it*, and to whom alone the lovers of peace and unity are to apply themselves for remedy at such times.

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C H A P. II.

Of the Schism of Particular Churches from other Sister-Churches, by their rejecting of Fraternal Communion therewith.

BESIDES this first way of Schism, viz. of particular Members breaking off unjustly from the Unity of their own Church, by throwing off their due Subordination and Subjection to their own Bishops: There is a second, as I observed above, viz. of particular Churches breaking off unjustly from the Communion of other Sister-Churches. And this is by rejecting Fraternal Communion with them, denying to worship God in their Assemblies, or to admit their Members to worship in ours, or communicating with those who stand Excommunicated by them, or have made a Schism from them.

Our Lord, is not only for having the Christians of every Place or Country, to keep Unity with their own particular Church: but also, as I noted before, for having all particular Churches, to keep up the Unity of one Body among themselves. All his Sheep he has gathered into one Flock, *Joh. 10. 16.* All the Assemblies both of Jews and Gentiles, he has reconciled to God in one Body, *Eph. 2. 14, 16.* calling all his Followers, to profess Christianity in one Body, as St. Paul says, *Col. 3. 15.* Accordingly, Baptism, which makes them all Christians, lists or inrolls them all in one Corporation, we being all baptised into one Body, *1 Cor. 12. 13.* And the Holy Eucharist, which is the other Great Sacrament and solemn Undertaking of Christianity, confederates them into one spiritual Corporation, we being all made in that to drink into one Spirit, *1 Cor. 12. 13.* and, tho' many, being one Body, as partaking therein of one Bread, *1 Cor. 10. 16, 17.* This Union of all Christians and Christian Congregations, into one Society under Jesus Christ, makes that Body the Church, whereof he is the Head, *Col. 1. 18.* which the Scripture sometimes expresses, by one Temple, *Eph. 2. 21.* or spiritual House, *1 Pet. 2. 5.* or one Family and Household, *Eph. 2. 19. & c. 3. 15.* as I observed above. And which is that one Holy Catholick Church, betwixt all the parts whereof the Communion of Saints is to be maintained, as all Christians profess in the Creed.

This Union of all particular Churches as one Body under himself, our Lord has appointed to be kept up by all the Members thereof, as occasion is; but chiefly, by the Union and Accord of the Bishops and Pastors, who are the respective Heads of those particular Churches.

This whole Church is made one Body, by one Spirit, *Eph. 4. 4.* so the Unity thereof, is call'd the Unity of the Spirit, *v. 3.* And one great

22 Of the Schism of particular Churches from other Sister-Churches, Part 3.

means of the Spirits keeping up this Unity, is by the Ministration of Pastors and Teachers, which he gave as Gifts, for the edifying, or compacting and building up all Christians into this Body of Christ, v. 8. 11, 12. To these Pastors, the Spirit has given different Offices, Rom. 12. 4. One, having the Office of *ministring*; another, of *teaching*; another, of *ruling*, v. 6, 7, 8. Or different Administrations, 1 Cor. 12. 5. setting some in the Church in the station of Apostles; some, of Teachers; some of Governments, v. 28. placing some in higher, some in lower stations, according to the measure of that Grace or Office, (the Word Grace being often * used to express Ministerial Powers) which he saw fit to commit to them, Eph. 4. 7. 11. But all those different Offices, are set for keeping all Christians in one Body, Rom. 12. 4. 5. and all the Diversity of Ministries, is to continue them the Body of Christ, and to cement the Members, who are many, into one Body, 1 Cor. 12. 27, 28. & v. 12. 20. and all the variety of Gifts (i. e. of Offices, v. 11.) or distributions of higher or lower stations, are for edifying or laying together the Members into this Body, and for preserving the Unity thereof, Eph. 4. 4, 8, 12.

The Head of this Body, is Jesus Christ himself. And from Christ the Head all the Body is knit together, says St. Paul, by those joynts and bands which minister nourishment, i. e. by the Pastors, who are set to feed it, Col. 2. 19. From Christ the Head, says he again, the whole Body is juynd and compacted together, by those joynts which make supplies according to their measure, or according to their several stations in the work of the Ministry, Eph. 4. 15, 16. And on account of this use, of their uniting all Christians under Christ the Head into this one Body, or all the several Societies of Christians into one Church; when this one Church is compared to a Natural Body, they are represented as the Joynts, and as the Bands or Ligaments, which unite and compact the Members, as they are by St. Paul in these places.

And thus it was in the Opinion of the Ancient Church, who placed the Unity of all Churches, in the Unity and Accord of all the Bishops thereof. * The Catholick Church, which is one, saith St. Cyprian, is cemented or coupled together, by the glue or joynt accord of its Bishops adhering mutually to one another. † All faithful People, are juynd together into the solid Unity of one Body, by the glue of this Concord. — And to || fall from this Concord, and separate from the College of Bishops, is to separate from the Bond of the Church, as he elsewhere says.

* Ecclesia, quae Catholica, una est, — cohaerentium sibi invicem Sacerdotum glutino copulata est. Cyp. Ep. 66. p. 168. Ed. Ox. † — Christus unus, & una Ecclesia ejus, & Fides una, & Plebs in solidam Corporis unitatem concordiae glutino copulata, Id. de unit. Eccl. p. 119. || — Se ab Ecclesiae vinculo atque a Sacerdotum Collegio separat, Id. Ep. 55. p. 112.

To keep up this Unity in the whole Church, they believed all BISHOPS strictly obliged to keep Unity among themselves. We

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Chap. 2. *by their rejecting Fraternal Communion therewith.*

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* Bishops, who preside in the Church, ought above all Men to keep firmly united, that we may maintain the Episcopate it self, one and undivided. They looked upon the Bishops of all the several independant Churches, to be as so many Members of one great Fraternity or College. † Optatus calls them, the College of Bishops. And before him, St. Cyprian styles them, || the College and Corporation of Priests; and calls all other Bishops, his Collegues. Particular Bishopricks, are all Members one of another, and * all together, as he says, are to make but one Great Episcopate. --- And among this Multitude of Bishops, † as there is but one Church, so there is but one Chair. And || as three Persons in the sacred Trinity, make up but one God, wherein the power of all three is one, and undivided: So doth all the great Diversity of Prelates, make up but one Priesthood, says Symmachus.

Now this Unity, the Bishops and Pastors keep up among several Churches, not by the Subjection of all other Bishops, to some one, or more, set up above all the rest. Particularly, not by the paramount Authority and Jurisdiction of the Bishop of Rome, which is neither to be found in Scripture, nor is agreeable to the Accounts thereof, nor to the Belief and Practice of the Primitive Church, nor to the Universal Diffusedness designed for Christs Church, under all the Divisions of Kingdoms, and Interruptions of secular Accord and Correspondence here on Earth.

But by maintaining Fraternal Concord and Communion among themselves. They cement into one Episcopate, concordi numerositate, by their Concord under this Numerosity, as we are * told by St. Cyprian. † They are bound or coupled into one body, by the glue of mutual Concord, as he says again. Which Ecclesiastical Concord and Fraternal Communion, lyes in owing each other, and all the Christians of their several Churches, as Brethren and Members; and in ratifying the great Acts of Society pass'd among them, as if they had been pass'd among themselves. And in having this Communion, not Arbitrary and Discretionary, which may be fixt at will upon their own terms, and either kept up, or rejected, as they please: But a Communion kept on out of bounden Duty, and by Rules, being to give account to Christ the chief Bishop for the breach thereof.

* Quam unitatem firmiter tenere & vindicare debemus, maxime Episcopi, qui in Ecclesia præsident, ut Episcopatum quoque ipsum, unum atque indivisum probemus, Cyp. de unit. Eccl. p. 108. Ed. Ox.

† Quia Collegium Episcopale nolum habere nobiscum commune, Sc. Optat. l. 1. p. 34. Ed. Par. Albaspin.

|| — A sacerdotum Collegio sepe- rat, Sc. Cyp. Ep. 55. p. 112.

— Copiosum est Corpus sacerdotum, si quis ex Collegio nostro hær- sin, Sc. Id. Ep. 68. p. 178. Ed. Ox.

* — Episcopatus unus Episcoporum multorum concordî numerositate diffusus, Cyp. Ep. 55. p. 112.

† — Christus unus, & una Ecclesia, & Cathedra una, Ep. 43. p. 83.

|| — Nam dum ad Trinitatis instar, cujus una est & individua Potestas, unum sit per diversos Antikites Sacerdotium, Symmachus Papa Ep. 1. ad Eonium Arelatensem Episc. pag. 675. Tom. 3. Concil. Ed. Bin.

* Ep. 55. p. 112.

† Copiosum est corpus Sacerdotum concordia mutua glutino atque unitatis vinculo copulatum, Cyp. Ep. 68. p. 178.

24 *Of the Schism of particular Churches from other Sister-Churches, Part 2.*

To this it is requisite, that they profess the same true Faith and Christian Worship. This is the Foundation of all other Communion among them. The one Body, being made up of those, who hold to the one Faith, Eph. 4. 4. and the Communion in this Body, being required between those, who communicate in this one Faith and Worship, as shall be shewn more fully * afterwards.

* Chap. 3. 4.

And among all Orthodox Bishops and Churches, who profess the true Christian Faith and Worship, the Rules of Communion and Correspondence, required by Christ for keeping up this Unity of his Body, are such as these:

1. That all Orthodox Bishops and Churches, receive each others Members, as if they were their own Members. All the Members of Christ's Church, are Fellow-Citizens, or enfranchised Denizens, wheresoever they come, and upon any new Change of Place or Christian Country, have no need of a new Naturalization. They ought to find a home in all Churches, and may claim their Baptismal Privileges, or the benefits of the Christian Coporation or Society, and can not justly be repulsed or denied the same, as being free of the whole Body. For Baptism, which makes them Members, by the institution of Christ incorporates them all, not only into those several Churches or Congregations where they receive it, but into the whole Body or Fraternity. We are all baptized, whether we be Jews or Gentiles, into one Body, says St. Paul, 1 Cor. 12. 13.

* Eph. 2. 19.

† Rom. 12. 5. 1 Cor. 12. 27.

h Oikētiā
Eph. 2. 19.

* Act. 11. 29. & c.

15. 23. Rom. 16. 14. 2 Cor. 11. 9. 1 Thes. 4. 10. † Eph. 3. 15. || Rom. 14. 10. 1 Cor. 5. 11

* c. 7. 15. Rom. 16. 23. 2 Thes. 3. 6.

And accordingly no Church must exclude them, as * Strangers or Foreigners; but own and receive them as Fellow-citizens, as † Members, as || Domesticks, as * Brethren, and of the same † Family with themselves. And this is necessary, to maintain that Brotherhood, which Christ has constituted among all his Members; every Christian being Brother to another; so that Brother, is usually || put to signify a Christian in the Holy Scripture.

They must also own and receive their Orders, when they have been lawfully call'd to spiritual Powers, and to the Work of the Ministry, in their own Churches. For Ordination, as well as Baptism, is not only in respect to the Church of such a Place, but to Christ's Church at large. Limitations there are, as to the Exercise of these Powers, as may make for the preservation of Order and Union. And in care of Unity and Peace, Bishops and Priests of any Church must observe these, in acting Episcopally or Sacerdotally, whilst they converse in other Churches. But having any where received a Lawful and Canonical Ordination, they are to be owned as Ministers of Christ wheresoever they come, and need no more to be Ordained, than other Members need to be baptized over again.

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Chap. 2. *by their rejecting Fraternal Communion therewith.*

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So that they are Schismatics, and break this *Unity of the Body*, appointed to be kept up between all particular Churches and their Members, who reject the Members, or Canonical Ministers, of any other Orthodox Churches. As they do, who Unchurch them, or deny Communion to their Members, unless they will submit to unrighteous Claims and Usurpations, or joyn in unlawful Worship, or erroneous Doctrines; or who reject their Lawful and Canonical Ministers, unless they will receive new Orders: which are so many Breaches of that *Brotherhood*, which Christ has Ordained among Churches, and are the making of a Schism in the *Catholick Church*.

2. All Orthodox Bishops and Churches, are to refuse each others Schismatics, and Excommunicates; as if they were their own Schismatics or Excommunicates. And upon their Reconciliation, and Re-union to their own Churches; to let them in, and receive them again, as if they had been immediately reconciled, and re-united to themselves. Which ways, of mutually receiving, or rejecting, of privilegedging or debarring Members; make that *Unity of Discipline*, which by Order of Christ, and according to the Sense and Belief of the Primitive Fathers, is one great way, of compacting the vast number of Christian Societies into one Body, or of keeping up the *Unity of Christs Church*. * All we Christians, are incorporated or made one Body, says Tertullian, as by the Belief of the same Religion, and the Covenant of Hope, so by the *Unity of Discipline*. And when any one Bishop or Church has done any thing, † We are all thought to have done the same, by appearing associated and united in the same consent of censure and discipline, say the Clergy of Rome to St. Cyprian,

*Corpus sumus, de conscientia Religionis. & disciplina unitate, &

spei foedere, Tert. Apol. c. 39. † Idem enim omnes credimur operati, in quo deprehendimur eadem omnes censuræ & disciplinæ consensione sociati, Cler. Ro. ap. Cyp. Ep. 30. p. 56.

1. They are to refuse each others Schismatics, as if they were their own Schismatics. For, as the holding on civil Communion with Traytors, is judged Treason: So is holding on spiritual Communion with Schismatics, judged Schism. They must take part, and keep one with the Church. And so, whilst the Breach lasts, must disclaim and keep off from those separate Members, who stand divided and broke off from it; avoiding those that cause Divisions, as St. Paul orders, Rom. 16. 17. Accordingly, St. Basil lets the Neocæsareans know, when they seemed about to break and divide from him, and from his Church of Cæsarea, that * if any avoided, or broke off from his Communion, they would be broke off withal from the Universal Church, which held Communion with him. τὴν πρὸς ἡμᾶς κοινωνίαν, † We ought not to have Communion in Prayers, with any Heretick, or Schis-

ποδιδράσκων, μὴ λανθάνετο ὑμῶν τὴν ἀκρίβειαν πῶς αὐτὸν τῆς ἐκκλησίας ἀπορρίψου, Basil. Ep. 75. Vers. fin. † Οὐ δεῖ ἀρετικῶν ἢ χρισματικῶν συνῆχεσθαι, Concil. Laod. Can. 33.

matick,

26 *Of the Schism of particular Churches from other Sister-Churches, Part 3.*

* Μη ἐξέλθαι ἐν ἐτέρᾳ ἐκκλησίᾳ ὑποδεχόμενοι καὶ ἐν ἐτέρᾳ ἐκκλησίᾳ μὴ συναγομένους, Concil. Antioch. Can. 2.

† Εἰ ἀφορισμένῳ, ἢ ποτὶ ἀδείῃ, ἀπαλθὼν ἐν ἐτέρᾳ πόλει δεχθῇ ἀνδρὶ γραμμῶτον σφαιρικόν, ἀφορίζεται καὶ ὁ δεξαμένης, καὶ ὁ δεχθείς, Can. 12. Ap.

¶ Sed & quisque se Conspiratori, & Factioni ejus adjunxerit, fiat se in Ecclesia nobiscum non esse communicaturum, qui sponte maluit ab Ecclesia seperari, Cyp. Ep. 41. p. 80.

can no longer communicate with us in the Church, since he thereby voluntarily chuses rather to separate himself from the Church.

2. They are to refuse each others Excommunicates, as if they were their own Excommunicates. For whatsoever is this way regularly bound in Earth, our Lord declares shall be ratified, or stand bound in Heaven, Mat. 18. 18. & Jo. 20 23. And if it is confirmed in Heaven, it must stand good, and not be thwarted or reversed by any of his Followers here on Earth. When the Members among any Societies of Christians, for their * disorderly walking, and † not hearing of the Church, are cast out thereof; they are thrown, not only out of the Church of that place, but out of Christ's Church at large, whereof all other Churches are Members; or out of all Christian Churches, into the state of Heathens and Publicans, as our Lord says, Mat. 18. 17.

Accordingly, Synesius Bishop of Ptolemais, in his sentence of Excommunication, denounced against Andronicus, and Thoas, and their Complices, says, * Let no Temple of God be open to them, but let every Religious Place or Chappel, be shut against them. And St. Basil bids the Neocæsareans take heed, how they break communion with him, † because, after once he should exlude them, no other Catholic

* Μηδὲν ἀνοίγειν οὐδὲν τέμενος τῷ θεῷ, ἀπὸς αὐτοῖς ἱερὸς ἀποκεκλεισμένον καὶ σικκός, καὶ περίβολος, Synes. Ep. 58.

† Ἐπειδὴν παρ' ἡμῶν μὴ δεχθῆτε αἱς λοιπὸν ὑμᾶς ἐπὶ γινώσκται, Basil. Ep. ad Neocæsarianos Nu. Ep. 75.

Churches, which all owned him, and held communion with him, would any longer own, or communicate with them. Till they are regularly absolved and reconciled again, all other Bishops and Sister-Churches, are bound to refuse and repel such Excommunicates, as they come to their knowledge. Thus Synesius requires of all Sister-Churches, and of all Christians, to shut the communion of Andronicus and Thoas, and their Adherents. And * 'tis not lawful to communicate with Persons out of commu-

* καὶ ἐκ
ἐκείνων
ἀποκοινώνηται,
Conc. Antioch, Can. 2.

Conc. Antioch, Can. 2.

marick, says the Council of Laodicea, * Nor ought they, who are not of the Assemblies of one Church, to be received or allowed to assemble in another Church, says the Council of Antioch. † If he, who is not to be received in one Church, be received without commendatory Letters in another, let both him who is Received, and his Receivers, be excommunicated, say the Apostolica Canons. ¶ Whosoever, says St. Cyprian, speaking of the Schism of Felicissimus, who had schismatically broken off and divided from himself, shall joyn himself to his Conspiracy and Faction, may know that he

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Chap. 2. by their rejecting Fraternal Communion therewith.

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mon, says the Council of Antioch. † If any, either of Clergy, or Laity, † Εἰ τις, is excommunicated by his own Bishop, let none else receive him to commu- ὑπὸ τοῦ ἐκείνου κώπου ἀκοινωνήτων, till his own Bishop has received him again, or a Synod has cleared κοινῶν. τῷ γὰρ ἑαυτοῦ, μηδ. to those, either of the Clergy, or Laity, who are excluded from communion by the Bishops which are in every Province, let the Sentence be valid according to the Canon, which decrees, That they, who are cast out by some, shall not be admitted by others, says the Great Council of Nice. παρ' ἐτέρων αὐτὸν δεχέ-
σθαι, Conc. Antioch. Can. 6. vid. & Conc. Sardic. Can. 13. * Περὶ τῶν ἀκοινωνήτων, &c. κρατίστω ἡ γνώμη κατὰ τὸν κανόνα τὸν διαγορεύοντα, καὶ ὑφ' ἐτέρων ἀποκληθόντας, ὑφ' ἐτέρων μὴ προσέ-
δω, Conc. Nic. 1 Can. 5. || Can. Ap. 12. 13.

Thus, when any Persons, or Churches, are schismatically, or by means of just Censure and Penalty, out of Communion with one Orthodox Church; by the Rules of Catholick Communion and Accord among Churches, according to the mind of Christ, and of the Primitive Church, ought they to be out of the communion of all Orthodox Churches. And if any, either Christians, or Churches, will still hold on communion with such Persons; by the foresaid Rules of Union, and the Canons of the Catholick Church, they are thereby made like unto them, and turn makers of a Schism, and are to lose the benefit of Communion themselves. * If any, says Synesius, in his Ex-communicatory Sentence of Andronicus, &c. shall condemn our Church, as being the Church of a small City, receiving those whom it has cast out, as if Poverty: Let him know, that he thereby makes a Schism in the Church, which Christ is for having kept one. And whether he be Bishop, Priest, &c. he shall be the same to us, as Andronicus himself is. † If any shall communicate with one out of communion, he himself shall be shut out of communion, say the Apostolical Canons. || If any Bishop, or Presbyter, receive to communion, those who are deservedly cast out of the Church for their crimes, he shall be liable to like Punishments, says the Council of Carthage. * And if any Bishop, Priest, or other of the Clergy, appear to communicate with Persons out of communion, he shall also stand excommunicate himself, as one who confounds the Canons prescribed, ἢ διακόνων, ἢ τις τῶν κανόνων τοῖς ἀκοινωνήτοις κοινωνῶν, ἢ τῶν ἀκοινωνήτων ἡμῶν ὡς ἀν' ἀντιθέσιν τὸν κανόνα τῆς ἐκκλησίας, Conc. Antioch. Can. 2.

σκυβαλίσει τὴν ἐκκλησίαν, καὶ δέξεται τοὺς ἀποκηρύκτους αὐτῆς, ὡς ἐκ ἀνάγκης τῇ πενήτῃ πείθεσθαι. Ἴσω χάσας τὴν ἐκκλησίαν ἢν μίαν ὁ Χριστὸς εἶναι βύλεται. Ὅδὲ πᾶσι τῷ, εἴτε λαϊκῶς εἴτε, εἴτε πρεσβύτερος, εἴτε ἐπίσκοπος, παρ' ἡμῶν ἐν Ἀνδρονίκῳ μόνῃ τετάχεται, Synes. Ep. 5. 8.

† Εἰ τις ἀκοινωνήτῃ συνεύξηται, ἔσθ' ἀφορίζεσθαι, Can. 10. Ap.

|| Concil. Carth. Can. 9.

* Εἰ τις φανείν τις τῶν ἐπισκόπων, ἢ

and

28 Of the Schism of particular Churches from other Sister-Churches, Part 3.

and Order of the Church, say the Fathers in the Syrod of Antioch.
 *Præloq. The Reason of all this is, because Christians, as I said, and as the * *Afri-*
 ante Can can Fathers observe, though dispersed over the most distant Places and Coun-
 33. Conc. tries, are but one Society; and, though multiplied into the greatest Num-
 Afric. ber of Assemblies, yet all these make but one

*Εὐδὲς σώματος οὐτὸ τῆς κα-
 τολικῆς ἐκκλησίας, οὐτελὲς τε ἐσσι ἐν
 ταῖς θείαις γραφαῖς τεθῆναι συνδεσ-
 μων τῆς ἐμοιότητος καὶ ἐξισότητος, ἀλλὰ
 θὸν ἐστὶ γραφὴν ἡμᾶς, ὅτι συνδιαίνε
 ἀλλήλοις τὸ παρ' ἑαυτοῦ χυρὸμανα,
 ἵνα ἕτε παρὲς, ἕτε χαίρειν μέλῳ,
 ἢ συμπάσσομεν, ἢ συχαίρομεν ἀλλή-
 λους, Ep. Synod. Alexand. ap. Soc.
 Hist. Eccl. l. 1. c. 6. p. 10.

one Body, and we are commanded in the Holy Scriptures, to keep up therein
 the bond of Unanimity and Peace. And Synesius threatning the Receivers

*Ἰσὺ ὁλοῦς τὴν ἐκκλησίαν ἡν μέ-
 λω ὁ Χριστὸς ἔστιν βέλεται.

several Orthodox and Regular Churches of Christendom, are all Mem-
 bers one of another. And from that Communion, which ought to be

*Φησὶν ὁ κἀνεν μίαν ἐκκλησίαν ἔ-
 ναι τοῦ ὁποδίου ποτε ἑντας ἐκκλησίας: οἰ-
 κην καὶ νῆας. καὶ ἡ ἐθέλουσί τινες κλη-
 ρυδαὶ μετα τὰ ἀφοριδέντῳ συνέλχε-
 θαι, καὶν ἀπὸ ἐτέραις ἑσιν ἐφορίας.
 Balsam. in Can. 2. Concil. Antioch.

wherever they are make but one Church. And therefore, if any Person
 is cast out of the Church, and regularly shut out of the Temples, and
 Oratories of the Orthodox, in one Country; he ought to be shut out
 of the Temples and Oratories of all, and not to be received to com-
 munion by the Clergy of other Countries.

And like Regard, all particular Churches are bound to have, to each
 others Reconciliation and Re-union of Members, as to their separation and
 exclusion of them. As in binding, so also in loosing, our Lord ratifies the
 Acts of his Officers and Vice gerents, in all Churches. *Whatsoever you*
shall loose or remit on Earth, the same shall be loosed or remitted in Hea-
ven, Mat. 18. 18. & Jo. 20. 23. And in relaxing or remitting censures, as
 well as in laying of them upon Offenders, among their respective
 Charges, Orthodox Bishops act in the Person of Christ, as St. Paul says,
 2 Cor. 2. 10. or as *Judices vicē Christi, Judges that sit in Christs place,*

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as * *St. Cyprian* notes of them. Till their own Bishop has received them, or a Synod has cleared them, no other Bishop must receive them to communion, says the † *Canon of Antioch* before cited. And after he has once received them into his Communion, no other Bishops must reject them from theirs. They are then re-united again to the Body, and are *Brethren and Members*; and as such, must be admitted to the *Communion of Saints*; by all other Orthodox Members of the same Body and Brotherhood, in all places.

And thus again they are *Schismatics*, and break that *Unity of one Body*, which Christ has appointed among all Churches, who unduly receive and associate, with any other Orthodox and Lawful Churches *Schismatics, or Excommunicates*. If they would keep one with all Orthodox Churches, as they must look upon all, who are duly united to them, as united to themselves; so must they look upon all, who are duly separated and broke off from them, as separated and broke off from themselves. And to do otherwise, is to break this *one Communion*, which is to bind all Orthodox Christians into one Body, and to make a Schism in the Catholick Church.

And in farther care and provision, for the maintenance of this Catholick Accord and Communion among all Churches, by the *Ancient Rule of the Church*, all Orthodox Bishops and Churches, were to keep up an *Intercourse by communicatory Letters*. Since the Catholick Church is but one Body, and we are commanded in Scripture to keep up the *Band of Unity and Peace* therein; the consequence hereof is, that we write or signify to each other what is transacted in any of our Churches, that all the rest, as *Members*, may bear their part in the same; says *Alexander Bishop of Alexandria*, in his * *Synodical Epistle* which I cited before. And † *Siricius of Rome*, and together with him, the whole World is united in one Communion and Society with us, by the *Intercourse of communicatory Letters*, says *Optatus of the Church of Africk*, as it stood divided from the *Donatists*.

After est socius: cum quo nobis totus Orbis commercio Formatarum in una Communionis sociate concordat, *Optat. l. 2. p. 48. Ed. Par. Albaspin.*

By these Letters an Account was given to other Churches, of any *Bishops Advancement*, when he was Ordained Bishop of his Church: or of his own Faith, to shew that he and his Church were Orthodox, and so duly qualified for Union with other Orthodox Churches, and fit to be owned as Members of the Body, and admitted as Partners, in the *Communion of Saints*. And of their own Members, or Ministers, their *Schismatics*, or *Excommunicates*; that among all, who should come to them from thence, other Churches might know, whom they were to receive, and whom they were to reject, as either of the same, or

* Ep. 59.
p. 129.
Ed. Ox.
† Can. 6.
Concil.
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* Ap. Soc.
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of a different Body with themselves. And also of any other Church-Acts, or Concerns, wherein they could either claim the ratification, or desired the concurrence, or needed the aid, council, or support, or could bear the burdens, help the wants, or congratulate the well-fare, or prosperity of one another.

Now as to these *communicatory Letters*, certifying each others Members, or Ministers, Schismatics, or Excommunicates, &c. the Catholick Rule of the Ancient Church was, That *no Strangers or Forreigners, should be admitted to the Communion of any Church, without them.* If they who came, were *Clergy-men*; they were to bring *commendatory Letters*, testifying their Orders: Or, if *Laity, pacifical and communicatory*, declaring they were in Communion with their own Churches. * *No Stranger or Forreigner, shall be received without pacifical Letters, say the Council of Antioch.* And † *no foreign Bishops, Priests, or Deacons, shall be received without commendatory Letters, say the Canons of the Apostles.* || If there come any strange, or unknown Clergy, let them not by any means, be any where received to officiate in another City, without their own Bishops Letters commendatory, says the Great Council of Chalcedon.

* Μὴ δὲ
να ἀνεν
ἐκκλησίᾳ
κῶν δὲ
χρῆσαι
τῶν ἐξ
ἐν ἑνὶ
Concil.
Antioch.
Can. 7.

† Μὴ δὲ να τῶν ἑξ ἑνὶ ἐπισκοπῶν, ἢ πρεσβυτέρων, ἢ διακόνων, ἀνεν συστατικῶν πρεσβυτέρων, Can. 33. Ap. vid. & Can. 42. Laod. || Ἐξ ἑνὸς κληρικῶν: ἢ ἀγνώστου, ἐν ἑτέρῳ πάλιν διὰ συστατικῶν γραμμάτων οὐ ἐξ ἑνὸς ἐπισκοπῶν, μηδὲ λαῶν μηδὲ μὴ λητῶν γίνεσθαι, Concil. Chalced. Can. 13.

And the *Granting of these Letters*, was reserved to the *Bishops*. Without their own Bishops Letters commendatory, is the Expression of the now cited Canon of Chalcedon. And * *others under the Episcopal Order*, are restrained from granting them: Even those *Country Presbyters*, whom *Balsamon* on the Canon calls † *Protopapas*, and who, as || *being in the Country*, where the Bishops were not usually at hand to write them, had more pretence of granting them, as *Zonaras* intimates. And who else, but the Bishops of the several Churches, should be capable to grant these Letters? For, * *since the Church stands, and is fixed upon the Bishop*, as *St. Cyprian* tells the *Lapsi*, it is not for any without the Bishop to write Letters, as they had done to himself, in the Name of the Church.

* Μὴ δὲ
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† Προτοπαπᾶς. || Ταῦτος οἱ προεσώτερος τῶν ἐκκλησιῶν διδόναι, ὃ μὲν τοὺς πρεσβυτέρους, καὶ ἐν ταῖς χώραις ὄντας μὴ συγχάξει ὁ ἐπίσκοπος, Zon. in Can. 8. Conc. Antioch. * Ut Ecclesia super Episcopos constituatur--nec Ecclesię nomine Literas facere debent, Cyp. Ep. 33. p. 66.

But more especially was the Grant thereof reserved to the *Primates and Metropolitans*, who were to write and receive *Synodical Letters*, and to keep up Communion between the Churches of several Provinces.

* Πᾶσι
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τῶν, Basil. Ep. 75. Vers. fin.

Thus *St. Basil* expresses his Communion with all Churches, * *by all Churches sending communicatory Letters to him, and receiving the same from him.* And

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on the Deposition of *Marcianus at Arles*, * *St. Cyprian* desires *Stephen Bishop of Rome*, to signify to him who was substituted in his place, that he might know to whom he should send the Brethren, and direct his communicatory Letters. And

* Significa plane nobis quis in locum Marciani Arelate fuerit substitutus, ut sciamus ad quem Fratres nostros dirigere, et cui scribere debeamus, Cyp. Ep. 68. p. 179.

this, the Synod of Antioch gives us a Reason, of their writing to *Dionysius of Rome*, and *Maximus of Alexandria*, and to all other Bishops, on their placing of *Domnus* in the See of Antioch upon the Deposition of *Paulus Samosatenus*: Which, say * they, We therefore signify to you, that you may write your communicatory Letters to him, and receive the like from him. So that none, who were out of Communion with their own Bishops and Metropolitans, could be allowed to communicate any where else.

* ἀδελφοί, ἡμεῖς ὑμῖν σημαίνωμεν, ἵνα ὑμεῖς γράψετε τῷ αὐτῷ, καὶ ἀπ' αὐτοῦ λαμβάνετε τὰ ἐκκλησιαστικά. Ἐπεὶ οὖν οὐδεὶς ἐκ τῶν ἐκ τῆς ἐκκλησίας ἐξελθόντων, δύναται κοινωνεῖν ἑτέρου.

ἐπεὶ τὰ πρὸς τοῦτον κοινῶς καὶ δέχοντες γράμματα, Ap. Euseb. Hist. Eccl. lib. 7. cap. 30.

CH A P. III.

Of just Grounds to break off Communion, particularly of making impious and unlawful things, or unrighteous Usurpations and Incroachments, the Terms of their Communion.

FROM what I have said in the Two preceding Chapters, without inquiring further into any lower degrees and instances thereof, I think it may competently appear, what Schism is, and who the Persons are that may justly be charged therewith: either as breaking off from their own Church, by unjustly throwing off, and dividing from their own Orthodox and Lawful Bishops; or, as breaking off from other Churches, by unjustly refusing Communion to their Members, or by unjustly granting it to their Schismatics, or Excommunicates. And more particularly, that they are guilty of this great and dangerous Sin of Schism, who unjustly turn Subjects, or side with Anti-Bishops set up over them, against their own Orthodox and Lawful Bishops. Yea, though such Defectors to the Anti-Bishops, make the greatest Numbers; or are set up by the civil State, as the civilly establish'd or endowed Church. And that all other Churches, and their Members, are guilty of the same, who shall own and come in to them, and admit them into their Communion, and keep on Communion with them.

I say they are Schismatics, who by any of these ways shall break off from others unduly, and without just Cause.

But some things, are a *just Ground to break off*, either Dependance and Subjection to our own Bishops, or Communion with other Churches: Some things, as I come next to shew, *not being to be born, nor others to be parted with, for the Love of external Peace and Union.* And when these can be justly and duly alledged for standing off, 'tis always justifiable, and commonly necessary, to break Communions. However, to break off Resorting to their Assemblies; though at the same, we should still allow their Members to resort to ours. For this later, many times may be allowed longer, where it can be done without scandal; especially, before the Church has proceeded judicially to censure and excommunicate the offending Parties: as it was allow'd to the *Romanists*, and accepted by them, for several years in the beginning of *Q. Elizabeths* Reign; and also to the *Dissenters*, in later days. And if there are such Pleas for breaking off, either from any Persons, or Churches, there is no Breach of Gospel-Union, nor Blame of Schism, in such Cases. And of these, I shall now,

2. In the *Second Place* give some Account, That when we see any Persons or People, breaking off, either Subjection to their former Bishops, or Ecclesiastical Concord and Fraternal Communion with other Churches, we may understand where Schism is, and where it is not to be charged; and be more clear in several Matters of Importance in this Argument.

Now such just Ground there is for the Members of any Church to break off Communion, either with their own Bishops, or with other Churches, when they can alledge either some things *against the Terms of their Communion*, or others *against their Persons and Doctrines.* 'Tis a just Ground to break off from them, if they *make impious and unlawful things, or unrighteous Usurpations and Incroachments, the Terms of their Communion.* Or, though nothing of this can be alledged against the Terms, if *Heresie* can be justly objected to their Persons.

These, I say, are *just Grounds*, and give a Liberty to break off from the Communion of any Persons or Churches. And I chuse rather to express it, by this *giving them a Liberty*; than by *imposing on them a conscientious Necessity*, to do so. For some Grounds, give a Liberty to break Communion, either with their own Bishops, or with other Churches, which do not in conscience necessitate Men; as *Unrighteous Usurpations and Incroachments*, when they are made the condition thereof. For though Men need not submit to them; yet, if they are pleased to do it, they ordinarily may do so without Sin, and suffer such Incroachments in their own Wrong.

Besides, the Duty of uniting with any particular Persons, or Churches, is bound upon us by certain Things, or Qualifications, in those Persons or Churches, which oblige us to their Communion and Dependance. And, as the Being and Presence of those Things and Qualifications

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cations, binds it on; so doth the Failure thereof, unbind the same, and set Men at Liberty to go off from them.

I say to go off from them, not to go off from all, and hold on communicating with none. For when they are no longer bound to communicate, with such particular Bishops, or Churches: yet are they still bound thereto with others, or under a general obligation to Communion. I mean, when they have opportunity for the same, which is presupposed to all obligation of actual Exercise and Discharge thereof, by this, like as it is by all other *Affirmative Duties*. The *Communion of Saints* professed in the *Creed*, obliges us to communicate as we have opportunity, in all Christian Offices, with all true Christians, who still retain those Qualifications I spoke of. Though it leaves us free to stand off from any others, who have fallen from them; and tyes us up no further to communicate with them.

1. *First*, 'Tis always a just Ground to break off from them, if they make impious or unlawful things, the Terms or Conditions, of their own Members, or of others, keeping on communion with them. I do not say it is the only Ground, having mentioned others, but it is always a just Ground thereof: And thus it is,

1. When they put impious, or unlawful things, into their sacred Offices, and mix sinful Matters in that Body of Prayers, or Administration of Sacraments, which they call others to communicate with. What Allowances may be made herein, for a generally corrupt state of the Church; and how far, in necessity and want of others, good People may be at liberty still to resort to such, I shall consider afterwards. But such mixture of Sin and Prophanation, in what they are called to communicate in, I think sets People loose, and leaves them no longer bound to them.

For the Communion, which all Christians are obliged to seek in the *Catholick Church*, is the *Communion of Saints*. This *Sainthood*, though it be not always in Reality, must at least be always in Profession. The Persons, must all be profess'd Saints, whom we communicate with. And the Things and Offices, must all be of profess'd Sainthood, which we are call'd to communicate in. And such, those publick Offices are not, that have any gross Sins or Wickednesses, which are all so many Prophanations, for the matter of them.

This Sainthood, wherein this Communion is to be held, lyes more especially in Faith, and Worship. And where they fail in either of these, we are not bound to communion with any Assemblies. It is so plainly, where they fail in point of Faith. For Heresie, which is a corruption of Faith, will set us loose as I shall shew * hereafter, from the communion of any Persons, or Churches. And Corruptions of Worship, are to the full, not only as offensive, but as openly dishonourable.

* Chap. 4.

ble to God, who is not more aspersed or provoked by a false belief and confession, than by a corrupt and wicked worship: So that among those, whose business in Religious Assemblies, is to see God honour'd, and to seek that he may be pleas'd, any gross Sins made the matter of Worship, which are a corruption of Worship, will do the same. They not only fet God's faithful People free, to stand off from such corrupt Offices; but oblige his faithful Pastors, to stand up for him, and to minister or afford better, out of a just sense of the Peoples needs, and jealousy for God's Honour, as I * shew'd before.

* Chap.
4: Par. 1.

Besides, our chief Obligations to unite our selves to any Religious Assemblies, is, as they are *Assemblies for Worship*. We, as so many *live Stones*, are joyn'd together and built into a *Spiritual House*, to offer up *Spiritual Sacrifices*, as St. Peter says, 1 Pet. 2. 5. Yea, and as they are *purely for Worship*; not partly for worshipping, and partly for prophaning God: there being Obligation enough on the Servants of God, to meet together to see him publicly honoured, but none to see him publicly profaned. And therefore we are not obliged to make part of such Assemblies, as put up sinful Matters, and gross Wickedness, in their publick Offices. For Worship is a Profession of Honour and Reverence. But Sin and Wickedness, are Professions of Irreverence and Reproach; and so are not Worship, but Profanations. So that the Obligations incumbent on God's Servants, to meet there, where Offerings are to be made that are for his Honour, yea, only such as are for his Honour; will not bind them, but, if they can serve him any where else, rather forbid them to meet there, where these Profanations are.

Thus is the Matter of Religious Meetings, or the *Worship and Service there performed*, the chief thing that carries the Obligation to them. I say the *chief*, but not the *only* thing. For we are Members of a Church, as well as Professors of a Religion; and as Christians, are incorporated into a Society, as well as instructed in a Doctrine. And both these bind us to Religious Assemblies. For, as good Christians, we ought to meet there, to shew our Adherence to the Church as a Society, or our Union to it as Members; as well as to put up Prayers to God by *JESUS CHRIST*, or to pay our Religious Worship and Service. That is, our Christianity obliges us to meet together, both to present our Religious Oblations and Acknowledgments to Almighty God, and to do it in dependance on our Lawful Pastors, or in the Unity of the Church.

But this Obligation to these Meetings, as thereby keeping Union with the Church as a Society, is but a *Secondary Obligation*: and that of paying truly Christian and acceptable Worship, is the *first* and chief therein. For the end, why Christians were formed into a Society; was to keep up the Profession and Payment of that Holy Doctrine and

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Worship, which are necessary or peculiar to them, as they are a Sect or Religion. And the Members are bound to stick to it, whilst it stands upon this Doctrine and Worship, not when it starts off from it. It is the Religion, which recommends the Church. And we are to chuse our Church or Assemblies, for the Religions; not our Religion, for the Churches sake. So that their falling off from pure Christian Worship and Doctrine, which are necessary to the Religion, to its honouring God, or our acceptance by it; loosens the bond of Union to any Assemblies, and sets Men free to joyn with any others regularly empowered, who stick faster to them.

Agreeably to all this, we find *Faith* and *Worship* spoke of, as the *Great Ligaments*, that are to bind and unite us to any Church. Of the Ligament of *Faith*, I shall treat in its proper place. And as for *Worship*, which lyes partly in *confessions of Faith*, but more especially in *Prayers* and *Sacraments*, it is a Ligament too, and *Prayers* and *Sacraments* are set off, as compacting us into one *Body*, or cementing us into one *spiritual House*. Thus, of *Prayers*, St. Peter says we are set together as one *spiritual House*, to send up *spiritual Sacrifices*, 1 Pet. 2. 5. And of the *Sacraments*, it is declared, that we are all baptized into one *Body*, 1 Cor. 12. 13. and that we are one *Body*, by partaking all of one *Bread*, 1 Cor. 10. 17. and by having been made all to drink into one *Spirit*, 1 Cor. 12. 13. therein referring to the one *Loaf*, whereof we all eat, and to the one *Cup* whereof we all drink, in the *Holy Eucharist*.

Now as that *Faith*, which is to unite and bind us to any Churches or Assemblies, is not any *Erroneous* or *Heretical* Tenets, as I shall shew anon, but the *Orthodox* and *Right Faith*: So is that *Worship*, which is to do the same, not any *sinful* and *prophane*, but a *truly Christian* and *Holy Worship*; or such an Oblation of *Prayers*, and Administration of *Sacraments*, as Christ has instituted and appointed, and will not reject and punish, but accept of. It must be a *Worship*, not only in *Spirit*, opposite to the way of carnal *Sacrifices*, and the Numerousness of *Jewish* Ceremonies and external Rites: but also in *Truth*, opposite to all false, superstitious, or otherwise sinful ways, which really are not *Worship* but *Prophaneness*. For in Christianity, the true *Worshippers*, as our Lord says, are they who worship God in *Spirit* and in *Truth*, Jo. 4. 23, 24. Yea, as he adds, the Father seeketh such to worship him, v. 23. And if he seeketh such *Worshippers*, his devoted Servants, who have no other aim, but to find him, and to be found by him, must seek out such Assemblies, where such *Worship* is paid to him. And thus also St. Peter says of those *Sacrifices*, the joynt-communion wherein is to bind us together into one *spiritual House*; that they must be such *spiritual Sacrifices*, as are acceptable to God through Jesus Christ our Lord, 1 Pet. 2. 5.

So that the *Unity in Worship* and *Prayers*, which we are bound to keep with

Making impious and unlawful things the Terms of Communion, Part 3.
 with other *Christians*, or *Assemblies*; is only whilst they meet to put up *Holy Prayers*: coming in among them as *live stokes*, to make part of their *Spiritual House*, whilst they offer up such *Sacrifices*, as may be fit to find acceptance, as we heard from *St. Peter*. And thus the *Peace*, which *St. Paul* orders us to pursue, is with those, who call upon the Lord out of a pure heart; not with those, who, as the *Gnosticks* were like enough to do, profaned him by a sinful Worship, or impure Petitions, 2 *Tim.* 2. 22. And the bond of external *Peace*, is where we may lawfully keep the unity of the spirit; which is not to be kept in sinful Offices, but only in pure ones, *Eph.* 4. 3. or where, in following after the things which make for *Peace*, we may withal follow such things, wherewith we may edifie, not corrupt and ensnare one another, *Rom.* 14. 19.

Particularly, as to the *Pastors*, who are the Heads of those *Assemblies*, one chief Character of theirs as they are set over us, and chief ground of our Dependance and Obligations to keep under them, is as they are *Ministers of Prayers*. And that, as they minister such Prayers, as are fit to serve the necessary ends and purposes of all Prayer; that is, to worship and honour God, and to benefit us, or to bring down Blessings from him. And if we, who must seek out for Prayers, are tyed to them as Ministers of holy and acceptable Prayers: that Obligation towards them ceases, when, instead of administering such, they fall to minister profane ones.

And thus there is a just Ground to break off, or a Liberty of separating from *Assemblies* even of Rightful Pastors, for pure *Christian Administrations*. Not for Purity from mere Defects, or for Administrations more edifying; which is the Pretence of our *Anti-Episcopal Dissenters*: but for Purity from Sin and wicked Mixtures. That is, that they may have a Worship and Religious Service, without mixture, either of *Idolatry*, or of *Immorality*. That they may meet with nothing to reproach, or dishonour God therein; or to disturb, and wound a pious Affection, when they should be most helped and encouraged in exercise thereof, being come to serve and worship him. When they are thus barr'd out, by any wicked mixtures; unless necessity, and want of better drive them to make shift therewith, they are no longer tyed to resort to such Offices, but are free to seek out for better at the hands of any other Regular and Authoris'd Pastors, and ought to communicate in them if they can have them. For sinful Prayers, are a sinful Sacrifice; as the Oblations of blemished, of blind, and lame, and sick for Sacrifice, were among the *Jews*, *Mal.* 1. 8. & *Levit.* 22. 19, 20, 22. & *Deut.* 15. 21. And whatever Toleration it might meet with, in want of better; yet, if any man bath in his Flock a Male, or one fit to make a legal and perfect Offering, cursed be he, saith the Prophet, that voweth, and sacrificeth to the Lord a corrupt thing, *Mal.* 1. 13, 14.

But the Ground of this breaking off, is higher still, if,

2. They do not only put *impious, and unlawful things, into their sacred Offices or Confessions*; but admit none to communion, in any of the good parts, unless they particularly concur in these corrupt ones too. The former, sets men loose, that they lawfully may, and, where they have opportunities of better, ought to break off from them: But this, drives and necessitates them, that they must do so, and can not, for the supply of any Necessities, stay to associate and assemble with them. And thus it is, when any Bishops will admit no Members, or when any Churches will admit no other Churches to communicate with them, unless they will agree, to believe, or profess some false Doctrine; or partake and go along with them, in those particular and unlawful Matters or evil Worship, wherewithal they have clogged and corrupted their Communion.

Now when this is the Case, nothing can legitimate Communion with such Bishops or Churches. For though it is the duty, and ought to be the desire and care of all good Christians, to keep up the external Unity of the Church, both under their own Bishops, and with other Churches: Yet *must not this ever carry them, to unite, or to go along with them, in ill things?* To be one with them in these Matters, is to partake with them in their Sins; which is not the Unity and Communion of Saints or Christians, but of the *ungodly, or of evil-doers*. In such Points, the more united any Society is, the worse it is. Such is the Union of all *Infidel Churches*, who unite in utterly denying, and opposing the Christian Faith. And of *Hereticks*, who incorporate under their seducing Heads, to undermine or pervert it. Yea, even the *infernal Spirits*, are united *Polities*, without which *Satans Kingdom could not stand*, as our Saviour * says; being associated, and knit together to despise God and all that bears his Image. But all this Union or Agreement of Men, in damnable Errors or Wickedness, is only combining against God and their own Souls. And our Blessed Lord came not to bind up, but to break such Combinations, which the World then was full of. *I came not to send Peace, but rather Division*, saith he, that is, to call People to break off from Error and Wickedness, and to divide from the Adherers to ungodly ways, *Luk. 12. 51.* So that the lamentableness of Mens not going all one way, is true here, where the Generality go the right way. But when they are going wrong, in ways of Guilt and Destruction, to unite in Sin and Misery is a deplorable thing, and there 'tis best, when the most divide and stand off from them.

Nor may they be wanting to their duty in some Points, to keep on united to them in others. They must not purchase Unity, by sin-
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* Mat. 12.
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full Omissions ; or buy peace, with the loss of innocence. And therefore, as I observed, the watchmen must not be wanting in giving necessary warnings, nor Faithful Ministers let fall their Ministrations, in the fore said Cases, on pretence of preserving unity, or preventing Schism in the Church.

2. *Secondly*, it is another just ground to break off from them, if they make unrighteous usurpations and incroachments, the Terms and condition of their Communion. Both Bishops, and Churches, may turn Tyrannical and Arrogant Usurpers upon their Brethrens Liberties, not admitting their own Members to their Communion, without acknowledging and submitting to their unjustly and illegally assumed powers ; nor other Churches, unless they will give up their own rights and freedoms, and become their Subjects. And when they will allow Communion to none, unless they are content to purchase it at such rates ; good Christians may pass them by, and unite themselves to other Churches, where they will be more justly and fairly dealt with. The Communion of Christians, is a *Communion of Brethren*, upon *Brotherly terms* ; not of *Captives*, who must submit to *any terms*, or bear what hardships and incroachments are put upon them by their Conquerors. They are not bound to purchase unity, by enslaving of themselves ; or any brethrens communion, by receiving their yoke, and giving up their own rights and liberties, as the *Church of Rome* demands all other Churches, both of the East and West, should do to purchase hers. And thus *St. Paul* declares he would not give up their liberties, when *false brethren* turn'd invaders thereof ; viz. the *Judaizers* in their pressing the *Circumcision of Titus*, to whom he gave place by *subjection*, no not for an hour, when they sought to bring them into bondage. Gal. 2. 4, 5.

CHAP. IV.

Hereſy a juſt Ground to break off Communion.

THe laſt ground which I ſhall mention, of breaking off, or of being ſet looſe from the Communion, either of Biſhops, or Churches, is, though none of the foreſaid obſtacles can be pleaded againſt the *Terms of their Communion*, if yet,

3. *Thirdly, Hereſy can be juſtly objected to their perſons, and Doctrines.* Church Members, are not bound to keep dependant on the perſons of their Biſhops; nor one Church, to keep Communion with other Churches, if once they deſect from the true worſhip and Doctrines of Chriſt. This worſhip and Doctrines, are the *Ground and Foundation*, of *Chriſtian Society and unity*. The Church, is a *Body of Men*, Associated for them. And muſt be one *Society*, by keeping united under their Biſhops, or Associated with other Churches in them. They muſt keep one, in ſtanding together upon this bottom, not in going off, or departing from it.

For clearing theſe matters, it is to be obſerved, that our Saviours firſt end in coming into the world, was to *publish a Religion*. *I am come a light into the world*, ſaith he of himſelf, *Jo. 12. 46. I muſt * Preach the * Mar. 9. Goſpel, for therefore am I ſent.* Luk. 4. 43. On this account, he calls himſelf *the Way, the Truth, and the Life*. Joh. 14. 6. And tells Pilate, that *for this end was he born, and for this cauſe came he into the world, that he ſhould bear witneſs unto the Truth*. Joh. 18. 37. And this Truth or Religion, lyes in his Doctrines of worſhip, faith, and Practice: Or, in his Teaching all his Diſciples, what way they are to worſhip God; what they are to believe concerning him, or other things which concern their Eternal Salvation; and what they are to do for him.

Now this Doctrines, was like to be moſt advantageouſly profeſs'd, and this Worſhip to be beſt paid, if it were not left to ſingle perſons, or to ſcatter'd Families, to do it ſeparately by themſelves: But had its ſeveral profeſſors incorporated, into one Regular ſociety and united body, for the joyn't profeſſion and performance thereof. Such Regular ſocietys, would hold it out, by more orderly and effectual Miniſtration; and keep men to it, by the Authority of Diſcipline; and be a common help and ſpur, to excite and aid each other mutually, and carry them on; and a cover and ſhelter, to back & embolden them therein. A Regular Society, or Church incorporated for the Profeſſion thereof, *St. Paul * ſays is a Pillar, and Ground, or † ſtay*, to publiſh and ſupport

* 1 Tim.

3. 15.

† Eſeſe

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it. Accordingly, when Religion was left to be born out by ſmaller ſocieties, and ſometime even by ſingle families, as in the *Patriarchal Age*; we ſee it was ſometimes almoſt loſt, and always made a very ſmall progreſs. But when a whole Nation was incorporated into one Church, for the profeſſion and payment of it, as it was among the *Jews*; it ſpread further in power and influence, and gain'd more profelytes. And laſtly, when all Nations, as faſt as they turn'd Chriſtians, were embodied in one ſociety for the ſame intent, as † a *Light ſet upon a candleſtick*, or as a * *City placed on a hill*, it deſplayed its force far and near, and ſtrengthen'd incomparably more hearts in it, and drew more eyes after it.

And therefore our Lord intended and ordered in the next place, that all, who embraced this Religion, ſhould incorporate or unite together in one Church or Society, for the Profeſſion of it. Accordingly, he has made *baptiſm*, wherein every profeſſor takes upon him this Religion, to incorporate him, or enter him a member of this Church: *Baptiſm*, as St. † *Paul* notes, uniteing us all in one body; and || as many, as are baptized into Chriſt, are all one in Chriſt Jeſus. And requires of every profeſſor of this Religion, that he Keep on profeſſing it in the unity of this Church. And that all of his Religion, pay this worſhip, and profeſs this Doctrine, not ſeparately by themſelves; but ſocially, in joynt Communion with others. So that all, who come to embrace the Chriſtian Religion, muſt perform the worſhip and profeſſion thereof in Chriſtian Society, or in the Unity and Communion of Chriſts Holy Catholick Church.

But we are firſt to be all of this Religion, and then to profeſs and perform it in the Unity and Communion of this Church. The Doctrine and Worſhip, I ſay, which makes us Chriſtians, are the Foundation of that Society and Unity, which is to be upheld in the Chriſtian Church. Thus, on *Peters Confession*, our Lord declares he would build his Church, Mat. 16. 16, 18. And the Uniteing of Chriſtians into one Temple, St. Paul ſays, is by their being built on the Apoſtles and prophets, i. e. On their Doctrines, about worſhip, faith, and practice. Eph. 2. 20. 21. And when our Saviour prays ſo earneſtly for the Unity of his Church, at what time he was about to leave it, he limits it to this, that they may be kept one * in Gods Name. John 17. 11: and calls the Gathering or Uniteing together of Chriſtians in Congregations, wherein he will be in the miſt of them, their gathering together in his Name, Mat. 18. 20. In his Name, that is, in his Doctrine, or Profeſſion of Faith and Worſhip; Name, with relation to Maſters and Teachers, being uſually put for Doctrine. As, to bear my Name before the Gentiles, is to bear my Doctrine, Act. 9. 16. and teaching in Chriſts Name, is filling Jeruſalem with his Doctrine, Act. 5. 28. & ver. 41. And the Priests and Rulers forbidding the Apoſtles to ſpeak to any Man

† Mat.

5. 15.

* N. 14.

† 1 Cor.

12. 13.

|| Gal. 3.

27, 28.

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in his Name, is forbidding them any more to preach his Doctrine, Act. 4. 17. 18. And ſo, when our Lord prays to his Father, that his Diſciples may be kept in his Name, to the end that they may be one; he notes the neceſſity of continuing in his Doctrine, to their keeping his ſo much deſired Union, Jo. 11. 17. Accordingly he adds, *that they may be one, as we are*, viz. he and the Father. For their Unity, is by this way among others, viz. by keeping to the ſame Word or Doctrine, he teaching them what he had from his Father, v. 8. And this is to be kept one after his departure, as they had been kept one before, as he continues to pray, v. 12. For before, they had been united in his Word, which he gave unto them, and which they had received, and kept, v. 6. 8.

Thus alſo St. Paul tells us, that the giving of Paſtors and Teachers, to Edifie or compact us all into one Body of Chriſt, is for edifying us in the Unity of the Faith, and of the * Acknowledgment of the Son of God, Eph. 4. 11, 12, 13. And that the Church is to be one Body, in holding to the one Faith, Eph. 4. 4, 5. And this has been the current ſenſe of the Chriſtian Church. * The Virtue, which keeps the Church together, is Faith, ſaith the Paſtor Hermes, as he is cited by Clemens of Alexandria. † We are conſtituted one Body of Chriſt, and Members one of another, by having the ſame Faith with him, and with one another, ſay the Fathers, in the ſixth general Council. || By the joyning of Charity, and Faith, Chriſt binds us up into one Body in himſelf, ſaith St. Gregory the Great. * And we Chriſtians are a Society, ſays Tertullian, incorporated on a Belief of the ſame Religion: Or, as he elſewhere expreſſes it, † confederated in the Fellowship of the ſame Profeſſion.

* Επὶ
νότητος.

* Ἡ τοῦ
νυν συν-
χρῶτα
τὴν ἐκ-
κλησίαν,
ὡς αὐτοὶ
ποιεῖν
ἀρετὴν, ἢ
πίστις ἐστὶ
Clem. A-
lexand.
Strom.

12. p. 384. Ed. Col. 88. † — Μέλων ἀλλήλων ὄντων ἡμῶν, καὶ τὸ ἐν σώμα συνιστάτων χεῖρες, διὰ τῆς πρὸς αὐτὸν καὶ ἀλλήλους ὁμολογίας καὶ πίστεως, Conc. Gen. Sext. Act. 18. p. 271. Tom. 5. Conc. Ed. Bin. || Caput nostrum, quod Christus est, ad hoc sua esse Membra nos voluit, ut per compagem Charitatis & Fidei, unum nos in se Corpus efficeret, Greg. Mag. Ep. 1. 7. Ep. 110. * Corpus sumus, de Conscientia Religionis, &c. Tert. Apol. c. 39. † Universas [Ecclesias] quæ illis [Apostolicis] de Societate Sacramenti confederantur, Adv. Marc. l. 4. c. 5.

As to Points of Faith, I understand this more particularly of those Points, which are more important, and call'd Fundamental, and are all contain'd in the Apostles Creed. These, are the necessary and grand Points of the Chriſtian Religion, and the Belief thereof makes us Chriſtians; and accordingly they are all profess'd in our Baptism, when we take this Profeſſion upon us. And this Faith, is one necessary Bond of Union, to keep Chriſtians together in one Society. Their first care must be, to keep to this Faith, which makes them Chriſtians; and in this Belief of the Chriſtian Religion, their next care must be, to keep to any particular Society or Chriſtian Church. Other Points of Belief, which are more remote from the Foundation, do not ſo generally influence.

fluence Mens Salvation, nor ſo neceſſarily break off Communion, but that Men may hold on joyning in the ſame Offices, notwithstanding their embracing of ſome erroneous Opinions. And under ſuch Errors, Peace, and one Communion, were preſſed by the Apoſtles, I conceive, on the Churches in their Days. But theſe being more neceſſary, and eſſential to the Religion; are more neceſſary alſo to the keeping of Society and Communion, which is to be kept up among thoſe, who are united and agreed in this Religion.

And ſince all Church-Aſſociation, is to be on this bottom, of *Chriſtian Worſhip and Doctrines*; good Chriſtians Unity or Dependance on their Biſhops, or one Churches Communion with other Churches, is only to be, whiſt the Biſhops and Churches themſelves keep united to Chriſtian Worſhip and Doctrines. 'Tis to their Biſhops, as to their *Spiritual Teachers*, on whom they are to attend as *obedient Diſciples*; and ſo, whiſt they inſtruct and train them up in God's Truths, not in ungodly Errors. 'Tis to them, as they are *Chriſts Miniſters*; and ſo, whiſt they miniſter his Word, not their own. As *joynts*, Eph. 4. 16. & Col. 2. 19. And *joynts*, are to compact or pin the Materials or Members together, whiſt they reſt upon the Ground and Bottom, viz. the *Doctrine*; not when they ſtart aſide, and go off from it. And of an *Heretick*, St. Paul ſays, that * *he is turned aſide*, or like a corner-ſtone ſtarted out of the Building; So that the other Parts, are no longer to be knit together into one ſpiritual Houſe, by him.

When People come at firſt to be Church-Members, and to unite under their Biſhops, the Doctrine and Worſhip is firſt laid, as the Ground-work, for both the Head and Members to ſtand upon. Thus we ſee it was, in the firſt Formation of Churches, and ſetting up external Union and Dependance, under Biſhops. The Chriſtian Doctrine, was firſt taught, and received, which was the Foundation laid. *I have laid the Foundation*, ſays St. Paul, when he had planted the Faith, 1 Cor. 3. 10. And on the Foundation ſo laid, a Church was raiſed, and *Biſhops choſen out of the firſt-Fruits of the Converts*, as St. Clemens * ſays, and ſet over thoſe that believed. And ever ſince, before Men receive *Baptiſm* to make them Church-members, there is a Profeſſion made of the *Doctrine of the Apoſtles*, both in Faith, or the *Articles of the Creed*, and in Practice or the *Commandments*.

So that 'tis Biſhops heading of this Doctrine and Worſhip, which brings Members to incorporate, and unite under them. And as their heading it, brings People to them; ſo their rejecting or defecting from it, looſens the Tye, and ſets them free to go off again. Their Fellowship with the *Apoſtles*, and our Obligation to hold Fellowship with them, is tyed to their keeping the *Apoſtolicall Declarations*, of what they had heard, or ſeen, 1 Jo. 1. 3. And in the Account of the Com-

* Eccl.
ſπαντα.
Tit. 3.
Jo. 11.

* Clem.
Ro. 1 Ep.
ad Cor.
p. 89. Ed.
Ox.

munion of the Primitive Chriſtians, the *Fellowſhip of the Apoſtles*, and of the Biſhops their Succeſſors, is linked to the *Apoſtles Doctrin*e, and to their *breaking of Bread and Prayers*, Act. 2. 42.

If a Biſhop then deſects from Chriſtian Doctrin and Worſhip, or falls into Hereſie, or Unchriſtian Worſhip; that is a Diſcharge of his People from their ſpiritual Dependance and Relation, and ſuperſedes the Obligation of keeping Unity under him. If we, the Apoſtles, or even an Angel from Heaven, ſhould preach any other Goſpel unto you, than that which we have already preached unto you, * let him be Anathema, or Accuſed: that is, have no more communion and commerce with him, than with thoſe, whom the Synagogue, or Church has cut off; Anathema being the Word for one excommunicate, both in the * Scripture, and in the conſtant Language of the Church, Gal. 1. 8, 9. And this he ſays, as St. Chryſoſtom * notes, not only againſt thoſe, who ſubvert the whole Goſpel, but againſt thoſe who go a little beſide it, or overthrow any Parts thereof. And if a Church deſects from the ſame, it ſets other Churches looſe in like manner from the Obligation, of holding on communion with them. Unity of Faith, binds them mutually to obſerve the Rules of fraternal communion; and defection in Faith, gives diſcharge from them. Accordingly, this the Clergy of Rome put the granting or denying communion upon, in their Answer to Marcion: Telling him, they could not receive him to communion in their Church, * without his Fathers conſent and allowance, † becauſe his Father the Biſhop of Sinope, who had caſt him out of communion, was of the ſame Faith with themſelves.

* Anathema eſto.

* Ro. 9. 3.

* In loc.

* * Anu
τῷ ἐπι-
σκοπῷ τῷ
Ἰωάννῃ πα-
τριάρχῃ.

τῷ ἐπί-
σκοπῷ. † Μία ὁ εἶναι ἡ πίστις, μία ἡ ὁμολογία, καὶ ἡ συνάμεθα ἐναποθέσθαι τῷ κατὰ συνάμει-
τον, πατρὶ διὰ σοῦ, Epiphan. Hær. 42. Sect. 1.

And this diſcharge ſuch defection gives, upon the evidence of the Fact it ſelf, before ſynodical Cognizance, or judicial ſentence and declaration thereof.

As for other Crimes, which concern only the *Persons* or *converſation* of Biſhops, not their *Doctrin*e or *Ministrations*; they give no diſcharge, to the Clergy or People who are ſubject to them, before the offending Biſhops are regularly deprived for the ſame, by *judicial ſentence*. And if before ſynodical ſentence, any Clergy or People, break off from their Biſhops; or Biſhops, from their Metropolitans; or Metropolitans, from their Patriarks, on pretence of them; they make a Schiſm, and are cenſured by the Church for ſo doing. If any Preſbyter, or Deacon, * ſays the Council of Conſtantinople, on pretence of Crimes, (meaning † ſuch perſonal Crimes,) ſhall dare to withdraw themſelves from the

* Can.
13, 14, 15.
Concil.
Conſtan.

primi & ſecundi Diſt. 36. † Ταῦτα μὲν ὄντως περὶ τῶν προφάσεων πᾶν ἐγκληματῶν, τῶν δὲ καὶ
ἀφιστάμενων περιέδρων. Not for thoſe who do it, δι' ἀρεσίνην παρὰ τῶν ἀγίων ſυνόδων ἢ πα-
τριάρχων κατεγνωσμένων, Can. 15.

Communion of their Biſhop; or Biſhops, from their Metropolitan; or Preſ-
 * *Πεδ* byters, Biſhops, or Metropolitanus from their Patriarch, * before Synodical
ανωδ- cognizance and perfect condemnation paſt upon him: He makes a Schiſm,
ωνς δι- and ſhall incur the penalty of depoſition.
ως & ἐξεδίωξας, & τῆς ἐν αὐτῷ τελείας καταργήσας.

But as for Hereſie, or any damnable corruptions of Doctrine or Mini-
 ſtrations, they give this diſcharge, as ſoon as the Biſhop, &c. is natu-
 rionſly guilty of them, before any Synod has ſate, or Sentence has paſſ'd upon
 him. Thus, St. Jerome expounds that Paſſage,
*an Heretick is * condemned of himſelf, Tit. 3. 10.*

* *Αὐτοκατακρίτ.*
 † Propterea vero a ſemetipſo di-
 citur eſſe damnatus, quia Fornicator,
 Adulter, Homicida, & cætera vitia,
 per Sacerdotes Eccleſiæ propelluntur.
 Hæretici autem in ſemetipſos
 ſententiam ferunt, ſuo arbitrio de
 Eccleſia recedentes, quæ reſcſſio pro-
 priæ conſcientiæ videtur eſſe damna-
 tio, Hieron. Comment. in loc.

|| *Ὅσοι παρὰ καὶ ἐπὶ τῇ πίσει ᾧ
 πατρὶν τῶν διαπραττόντων ἐαυ-
 τῶν ἐπ' αὐτοὺς τὰ ἐν τῷ κανόνων ἐπι-
 στήμα, Concil. Chalced. Part 2. Act.
 1. p. 191. Tom. 3. Ed. Bin.*

* *Ἐκόντως ἡμεῖς ἐπιſτάμενοι τὴν
 ᾧ θεῶν κανόνων ἐνδείκναι ἀρχιερεῦ-
 σι μόνον ἀρμόττειν, τὴν δὲ τῆς ὁρ-
 θῆς πίσεως ἢ μὴ οὐ γενομένοις, ἀλλὰ
 καὶ παντὶ ὁρθοδόξῳ χριſτιανῷ, Concil.
 Conſt. ſub Agapeto & Menna, Act.
 1. p. 10. Tom. 4. Conc. Ed. Bin.*

† Quasi revera, etiam ſi nullus
 ante damnaret, non habuerit Ortho-
 doxe & Apoſtolice Communionis,
 cujus Prævaricator extitit & Deſer-
 tor, participatione excluſi. Sicut
 etiam quilibet, qui fuerit ante Ca-
 tholicus, cuiſcunque hæreſi commu-
 nicans, merito judicatur a noſtra ſo-
 cietate removendus, Gelasius Ep. 1.
 ad Euphœmianum, ep. Bin. Tom. 3.
 Conc p. 620.

from our Society, ſays
 they may not do it

him. Thus, St. Jerome expounds that Paſſage,
*an Heretick is * condemned of himſelf, Tit. 3. 10.*
 11. † Which, ſays he, is therefore ſaid of Here-
 ticks, becauſe when other Offenders, as Fornicators,
 Adulterers, Murderers, are not caſt out, but by
 the Sentence of the Biſhop or Church cenſures: He-
 reticks, on the other hand, paſs ſentence upon them-
 ſelves, on their own accord receding from the Church,
 which reſcſſion ſeems to be a condemnation of their
 own conſcience. || As many as attempt any thing
 againſt thoſe Conſtitutions of the Fathers, which
 concern the Faith, thereby without more ado in-
 cur, and bring on themſelves the Cenſures contain-
 ed in the Canons, ſays Thalaffius Biſhop of Ce-
 ſarea in Cappadocia, in the Great Council of Chal-
 cedon. When an Offence is only againſt the
 Canons of the Church, * the Defence of the Di-
 vine Canons we know is proper only to the Biſhops;
 but the Defence of the right Faith, belongs not
 only to them, but to every Orthodox Chriſtian, ſay
 the Holy Monks againſt the Patriarch Anthimus,
 ſaln to the Hereſie of the Eutychians, in their
 Libel in the Council of Conſtantinople under A-
 gapetus and Mennas. † Though no Synod has be-
 fore condemned him; yet he that has prevaricated
 and deſerted the Orthodox Faith, as Acacius he
 ſays had done by communicating with the Euty-
 chians, has enough for which he ought to be de-
 ny'd communion. As alſo any one, who before be-
 ing a Catholic, ſhall fall to communicate with a
 ny Hereſie, is juſtly thought to be thereby removed
 Pope Gelasius. Though, in caſe of other Crimes,
 before Synodical Sentence, yet, in caſe of any
 * Hereſie.

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* Hereſie condemn'd by the Holy Synods, or Fa-
thers, they may depart and ſeparate from the Com-
munion of their Prelate, ſay the foreſaid Canons
of Conſtantinople, when once he comes to preach
publickly, and to teach it bare-fac'd in the
Church. And then to withdraw from him be-
fore Synodical cognizance, is not to incur the fore-
ſaid Canonical pains, but to ſhew themſelves wor-
thy of that Honour, which belongs to the Ortho-
dox. 'Tis not to condemn Biſhops, ſay they, but
Pſeudo-Biſhops their Teachers; not to rend the U-
nity of the Church by a Schiſm, but to ſtudy to
free it from Schiſms and Diviſions. So that in
theſe Caſes, when the Deſection of Doctrine

and Worſhip is apparent, and plain to their eyes and ears; the Peo-
ple and Clergy may judge for themſelves, and withdraw from the Com-
munion of ſuch Heretical or Erroneous Paſtors. And accordingly, the
Apoſtolicall Rules to the People are, without ſtaying for the declaration
of a Synod, if any turn a bringer of falſe Doctrine, contrary to what they
had delivered, without more ado to hold him as *Anathema*, or as one
Excommunicate, Gal. 1. 8. 9. and not to bid him God ſpeed, 2 Jo. 10. 11.

By ſuch defections then from Chriſtian Doctrine, or Worſhip, the
Ligaments of Union are broken towards the Governours of any Church,
or between one Church and another; and there accrues a Liberty, with-
out any Breach of the Unity of the Church,

1. For People to break off from their own Local Guides, or for People and
Clergy to break off from their own Biſhops. Tho' they were Apoſtles, or An-
gels from Heaven, they are to be held then as *Anathema*, as St. Paul ſays,
that is, not as Heads of Unity and Church-communion, but as Excom-
municate Men. If they cauſe Diviſions from the Doctrines we have learn-
ed, he bids the Church mark and avoid them, Ro. 16. 17. The Peoples
duty of adhering to, and following them, is no longer, than they con-
tinue to be followers of Chriſt, 1 Cor. 11. 1. & c. 4. 16. But if they
break off from his Truth, and turn Falſe Prophets, however they come
drefs'd up in ſoft Pretences or in *Sheeps-cloathing*, he tells us to beware
of them, and to fly them as *Wolves*, Mat. 7. 15, 16. to * look to them,
and avoid them, as St. Paul cautions againſt the *Judaizers*, Phil. 3. 2. * Βλέπε-
τε.
If they become bringers of Falſe Doctrine, bid them not God ſpeed, nor
receive them into your Houſes, ſaith St. John, 2 Jo. 10. 11. Thus when
John of Jeruſalem fell to erre in Point of Faith, Epiphanius writ to the
Monks, as St. Jerom * ſays, that till he gave ſatisfaction in Point of Faith, *Epiphania*
none of them ſhould communicate with him. And Jerom himſelf asks him, *Epiphania*
revertunt, ut abſque ſatisfactione fidei nullus ei temere communicaret, *Hieron. Ep. 61. ad Pam.*
nachium adv. Errores Johannis Hieroſol. verſ. fin.

* Οἱ δὲ ἀρεῖν πᾶς παρὰ τὴν ἀ-
νὰ τοῦτον ἢ πατέρων κατεργασμέ-
νην τῆς πρὸς τὸν πρόεδρον κοινωρί-
ας αὐτὸς διατέλλοντες, ἐκείνη τῇ
αἵρεσιν δηλονότι δημοσίᾳ κηρύττον-
τες, καὶ γυμνῇ τῇ καρδίᾳ ἐπὶ ἐκκλη-
σίᾳ διδάσκοντες, οἱ τοιοῦτοι ἔμωρον
τῇ κανονικῇ ἐπιτηρίτει ἐκ, ὑποκρί-
σονται, &c. Ἀλλὰ καὶ τῆς πρετέστε-
ριμῆς ὀρθολογίας ἀξιώσονται. Οὐ
γὰρ ἐπισκόπων, ἀλλὰ ψευδεπισκόπων
διδασκάλων κατέγνωσαν, καὶ ἡ ῥήμα-
τι τὴν ἐνὸς τῆς ἐκκλησίας κατέτε-
μον, ἀλλὰ ὁσμάτων καὶ μερισμῶν
τὴν ἐκκλησίαν ἐσπένδατον βίσαυσα,
Ib. Can. 15.

* Alicubi dicitur, aut tibi alicubi mandatum est, quod sine satisfactione fidei communionem tuam subiremus? *Id.* † Quod tibi non communicemus, fidei est, *Id.* † Plebs obsequens Præceptis Domini, & Deum metuens, a peccatore præposito separare se debet, *Cyp. Ep. 67. p. 171.* * Can. 1.

* *where it is required that they should come under his Communion, before such satisfaction were given. And tells him, 'tis because † of their difference in point of Faith, that they may not communicate with him. || A People, says St. Cyprian, that would fear God, and obey his Precepts, ought to separate it self from an erring Pretate. Such Persons, if Metropolitans, are no longer to have neither any Authority over the Bishops of their Provinces, nor the Communion of the Church, as is decreed in the General * Council of Ephesus.*

communionem tuam subiremus? *Id.* † Quod tibi non communicemus, fidei est, *Id.* † Plebs obsequens Præceptis Domini, & Deum metuens, a peccatore præposito separare se debet, *Cyp. Ep. 67. p. 171.* * Can. 1.

They are to leave their Guides, when they fall to misguide them; and to stand off from their Persons, lest they be corrupted with their Tenets. And this is no more, than is needful for them, even in point of Caution; being their keeping out of the way of Temptations, which our Lord directs us to, for a general Guard of all Vertues. And standing off thus from Heretical Leaders, they will approve themselves in the midst of Heresies, by being stedfast in the Truth, 1 Cor. 11. 19. They will not be tost'd too and fro, by the slight of subtle men, with every wind of Doctrine, Eph. 4. 14. nor carry'd about, when their Teachers fall off, with divers, and strange Doctrines: Strange, as opposite to the first-taught Truths; and divers, as contrary to their own former Principles, Heb. 13. 19.

2. For the Bishops and Pastors of one Church, to break off from the Bishops and Pastors of another. A Bishop, must hold fast the faithful Word, when others fly from it, Tit. 1. 9. An Heretick, after the first and second Admonition, he is bid to reject from his Communion, Tit. 3. 10. And when any teach otherwise, contrary to wholesome Words, and the Doctrine which is according to Godliness, from such withdraw thy self, 1 Tim. 6. 3. 5. If any teach corrupt, and contrary Tenets, it is not fit to mingle and have Communion with them, * saith St. Chrysostom. † If any foreign Bishop, or other Clergy, come, and bring along with them commendatory Letters testifying their Orders, let them not be received, or admitted to Communion, unless, on Examination, they be found Preachers of Piety, and teach sound and pure Doctrine, say the Apostolical Canons.

* In Ep. 4. Hom. 11. † Mndēva τζενοῦ ἐπισκόπων, ἢ πρεσβυτέρων, ἢ διακόνων, αὐτοὺς συστατικῶν προσέχοντες. Ἐπιτερομένων, ἕαν μὴ ὁσὺς ἴκωνται ἐπιστάτας, πρεσβυτέρους εἰς κοινωνίαν, Can. Ap. 33.

And this Liberty for both these, is not only in defections from necessary Doctrines of Faith; but also, (especially in general and professing ones) in defections from grand and necessary Doctrines of Practice. For we are tyed to them, not only as to Ministers of Prayers, who are to lead and go before us in holy and acceptable Devotions, which sets

* Ch. 3. us free to leave them, as I shew'd * before, when they corrupt their

Liturgies.

Liturgies. But alſo as to *Teachers*, who are to give us true Information of all that is neceſſary in the way to Heaven, or to ſave our ſouls: they being ſet over us, and we being order'd to keep ſubject to them, as * *Paſtors*, who are to *feed us with underſtanding*; and as our || *Guides* and * *Teachers*, as the Scripture ſays. Now to be taught aright, in neceſſary points of Practice, as well as of mere Belief, or Fundamentals of Faith, is neceſſary to theſe purpoſes: For Obedience, is no leſs neceſſary in Religion, than Faith is; and a defection from the true neceſſary Doctrines of either, is moſt diſhonourable to God, and deſtructive to mens ſouls. And if teaching us aright, in all grand and neceſſary Points of both theſe, tyes us to them; will not their turning Falſe Teachers, or falling, openly, and incurably, to miſ-teach us in either, ſet us free to go off from them?

Accordingly, St. Paul, treating of *Servants Duties*, whoſe *Honour*, *Obedience*, and *Fidelity* towards their *Maſters*, is neceſſary to prevent the *Chriſtian Doctrines* being evil ſpoken of, bids Timothy, *if any teach otherwiſe, and conſent not to the Doctrine which is according to Godlineſs, from ſuch to withdraw himſelf*, 1 Tim. 6. 1, 2, 3, 5. And thus alſo, when he gives order to turn away from the falſe Teachers of the later days, the defection of thoſe falſe Teachers, he ſets out more particularly, in *Practical Points*: Such as were a *denial of the power of Godlineſs*, which lyes in practice; though ſtill, as he ſays, they retain'd the form thereof, which lyes more in ſpeculative Profeſſions and Opinions. Viz. by being *Lovers of themſelves, or of Pleaſure more than of God*, ſo throwing off the Doctrine, of taking up and bearing Croſſes; and being *diſobedient to Parents*, Natural or Civil, and *Traytors to Government*, ſo diſcarding all ſober Principles of Civil Obedience; and being *Truce-breakers*, finding out ways to evade, or fly off from the moſt ſolemn Promiſes, and Oaths; and the like, 2 Tim. 3. 1, 2, 3, 4, 5.

I ſpeak not of ſuch Practical Errors, when got only among the People, by means of ſome falſe Teachers privily creeping in, and diſperſing the ſame; but not among the lawful Paſtors themſelves: as ſeems to have been the Caſe at *Corinth*, where ſome Members had imbibed *Gnoſtick Inſuſions*, and thought it lawful to * *communicate in Idol-feaſts*. For here, the ſound may attend on the Miniſtrations of their Orthodox Paſtors, though they be to meet ſome unſound Members there, or to worſhip in *mixt Communion*s. Their Brethrens Errors will not drive them to withdraw themſelves, but they may leave them to be remedied, or removed by *Church-cenſures*.

Nor of ſuch others, as have tainted the Paſtors themſelves, if it is not clear of the Points objected to them, that they are Errors; or, ſuppoſing them Errors, if they be not of dangerous conſequence. The Guilt of ſome, is neither ſo groſs and heinous as to the Nature, nor

* Eph. 4.
11. 12.
† Jer. 3.
16.
|| Heb. 13
7. 17.
* Eph. 4.
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* 1 Cor.
8. & cap.
10.

so clear and indisputable as to the proof of it, as it is in others. And these may be born, or remedied otherways, and must not always break Communion.

Nor of all other Errors in practice imbibed by the Pastors, that are clear, and of higher consequence.

For though the practical Errors are more clear and important, yet

* Εκέλευε τὴν ἀρεσκὴν ἀναγορῇ δημοσίᾳ κηρύττειν, καὶ γυμνῇ τῇ κεφαλῇ ἐν ἐκκλησίᾳ διδάσκειν.
Conc. Const. 1. & 2. Can. 15.

sometimes the Guides and Pastors abetting them, is not full and bare-faced. They may not become *to teach them publicly and bare-faced in the Church, as the Council of Constantinople speaks in the case of Heresie, for which the Church

is to break off from them. They may shew connivance, or countenance to them; as the Pastors at * Corinth seem to have done; in the case of incestuous Marriages; and as, perhaps, they did in the case of || communicating in Idol Feasts: but not doctrinally maintain, and preach them up.

* 1 Cor. 5
|| 1 Cor. 8
& c. 10.

And thus also *Leontius* did, whilst the Orthodox kept on meeting in the *Arian* Assemblies under him at *Antioch*. For though he secretly favour'd, and encourag'd the *Arians*, who used a derogatory *Doxology*, of *Glory be to the Father, by the Son, in the Holy Ghost*; not as the Orthodox, to the Father, and to the Son, and to the Holy Ghost: yet in repeating the *Doxology* at the end of the *Psalms*, he repeated all the first Part; wherein they differ'd, privately to himself; and then only repeated aloud, when it came to *in secula seculorum*, or world without end; wherein both were agreed, as *Theodorit* * reports.

* Hist.
Eccl. 1. 2.
c. 24.

Yea, I may add, that at other times, when the Pastors preach them up bare-faced, they may do it generally: so that the People may have none else, but such *Erroneous Teachers*, to communicate with. As was the case of the *Jews*, I think, at our Saviours coming, when the *Priests*, I conceive, generally agreed in preaching up those practical Errors and doctrinal Salvo's, whereby, as our Lord * charges them, they made void Gods Commandments. And in such a corrupt state of the Church, till they could have the same from more Orthodox Ministers; they were to go on communicating in Religious Offices and Sacrifices, whilst there was nothing but good in them, with these otherwise erroneous Ministers. And were not to disclaim Communion with their Ministrations, but to *beware of the Leaven of their Doctrines: Or, in other Points, where they taught true, || to follow their Doctrines, not their Practices, as our Saviour cautions.

* Mat.
15. 6.

* Mat.
16. 6. 12.
|| Mat.
23. 3.

But when they saw Souls endangered by such Salvo's, it was the Duty of true Prophets, and Priests among them, and would be so in all other places, on like occasions, by their preaching and Ministrations to keep up sound knowledge among the People in these Points; yea, tho' such preaching and ministrations made a Breach between them, and those

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And the Reaſons of breaking off, on ſuch defections from neceſſary points, either of faith or practice, are ſtill more urgent, if there is no Liberty left in any Churches, for other Paſtors to ſtand up miniſterially, or exerciſe their Miniſtry in defence of thoſe neceſſary points, whiſt they continue with, and adhere to them. For then, the Concealment and Suppreſſion of neceſſary Truths, is made a condition of Communion; and other Paſtors, if they will hold on with them, muſt ſuffer * *that good thing, which has been committed to their Truſt*, to be * 2 Tim. 1. 14. extinguish'd, without ſtanding up, according to their duty and ſolemn undertaking, to miniſter the ſame. Which will make it neceſſary for all, who will chooſe to ſtand by Chriſt and his Truths, rather than by ſuch his Apoſtatizing Servants and Corrupters thereof, to depart from them.

When therefore the Biſhops and Paſtors of any Church, fall off from miniſtring neceſſary Chriſtian Doctrine or Worſhip; and eſpecially when they come to allow their Communion to none, who will go on adminiſtring the ſame; they thereby looſen the bands of Union, and break that ſpiritual dependance and relation, which the People, and other inferior Paſtors, ought to have upon them. They are no longer the true Joyns, to compact the Members; nor the *Head of Unity*, to keep together the Body of the Church. And thus it was at the *Reformation*, under *Queen Elizabeth*, with the *Papiſh Biſhops*; whoſe corrupt Worſhip and Doctrine, yea, and rigorous exaction of compliance with both from all who expected to hold Communion with them, had ſet their Churches at liberty to go off from them, as I formerly obſerved, and to ſeek more Orthodox Biſhops in their room. And ſo it would be in the caſe of other Biſhops, eſpecially of thoſe who eſpouſe a Schiſm, and communicate with Anti-Biſhops in oppoſition to the true Biſhops, if they fall from miniſtring neceſſary Chriſtian Truths, whether of Faith, or of Moral Doctrine and Worſhip, as in the fore-mentioned Caſes.

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And

And when the Church is thus looſed of its dependance on their Perſons, by the defection of ſuch erring Biſhops; it may be free to unite it ſelf, to other Orthodox Biſhops. Either to receive ſuch an one, for its own local Biſhop, as was done at the *Reformation*, by ſubſtituting *Orthodox* and *Reformed Biſhops*, into the Sees of *Popiſh Biſhops*. Or, till it can have that, by receiving the Benefit of *Episcopal* and *Prieſtly Acts*, from any other Orthodox Biſhops and Clergy, as they can be met with. It may fetch all Orthodox Miniſtrations and ſpiritual Functions, from other places, when it cannot have them from an Orthodox Paſtor, or

* Quid enim ſi in mari portus aliquis munitionibus ſuis ruptis, infeſtus & periculofus eſſe Navibus coeperit; nonne Navigantes, ad alios proximos Portus Naves ſuas dirigunt, ubi ſit tutus & ſalutaris introitus, & ſtatio ſecura? Aut ſi in via ſtabulum aliquod obſideri; & teneri a Latronibus coeperit, ut quiſquis ingreſſus fuerit, inſidiantium illic infeſtatione capiat: Nonne commeantes hac opinione comperta, ſtabula alia in itinere appetunt tutiora, ubi ſint fida hoſpitia, & receptacula Commeantibus tuta? Quod nunc eſſe apud nos eſſe debet, ut Fratres noſtros, qui vitatis *Marciani* ſcopulis petunt Eccleſie Portus ſalutares, ſuſcipiamus, &c. & ſtabulum Commeantibus præbeamus, &c. *Cyp. Ep. 68. p. 178.*

And as the People of ſuch defeſting Biſhops and Paſtors, may ſeek out, and unite themſelves to others, for all neceſſary Miniſtrations; ſo may thoſe other *Orthodox Biſhops* and *Clergy*, who are ſought to, be free to receive and ſupply them. This is plain of both, becauſe the Church, where of the one are Members, and the other are Biſhops or Prieſts, is a *Catholick Church*. For being *Catholick*, its *Baptiſms*, and *Ordinations*, are *Catholick*; and make, as the one *Chriſtians*, ſo the other *Biſhops* and *Prieſts*, that muſt be owned for ſuch over all the *Chriſtian Church*, and not only in ſome limited Parts, or Diſtricts thereof. And betwixt the Members of this *Catholick Church*, there is to be a *Communion of Saints*; ſo that the one may receive as Members, and the other adminiſter all ſpiritual Acts and Functions as Paſtors, as there is opportunity; and as need requires. When the Orthodox Members of ſuch defeſting Paſtors, come to them; conſidering the *Catholicism* of the Church, tho' never ſo far remote in place, they muſt own them as their *Brethren*; and profeſſing the *Communion of Saints*, they muſt receive them to their

* Fratres, qui vitatis *Marciani* ſcopulis petunt Eccleſie

Portus ſalutares, ſuſcipiamus ad nos prompta & benigna humanitate, & ſtabulum Commeantibus præbeamus tale, quale eſt in Evangelio, quo a Latronibus fauciati & vulnerati ſuſcipi, & ſervari, & tutari ab ſtabulario poſſint, *Cyp. Ep. 68. p. 178.*

Chap. 4. Heresie a just Ground to break off Communion.

51

him who had sate among Thieves in the * Gospel; not only to let them * Luke, in, but to take all due and needful care of them, saith St. Cyprian. 10. 30. &c.

Yea, and as Christian Bishops, they are to look upon this Reception, and these Ministrations, as one part of their Episcopal Charge. For they are Bishops of the Catholick Church, as well as of their own Sees; and have relation to the whole Church, as well as to their own Dio-

ces. The Administration he has received, is not only for his own Flock, but * for the Church in

common, says St. Ignatius, of the Bishop of Philadelphia. And || Christ has committed to you, not only your own, but the Universal Church, says Eleutherius to the Gallicane Bishops. And though, as being more especially Bishops of that place, they have more particular Obligation to look after their own Flocks: Yet, as Catholick Bishops, they must be concerned for the whole Church, and look on it, or any destitute

parts thereof, as their own, as occasion requires. * It behoves us all to extend our Care, and watch over the Body of the whole Church,

whose Members are disposed through each of the various Provinces, say the Presbyters and Deacons of Rome to Cyprian, on his informing them of the Deposition of Privatus Lambesitanus the Heretick. And unum

Gregem pascimus, though we be many Pastors, yet we are to look upon all as one Flock, * says St. Cyprian in this case. Though holding it in * Ep. 68. Partnership, we are several Bishops; yet, as there is but one Church, P. 178.

so there is || but one Episcopate, says he again, whereof every particular Episcopatus Bishop holds a part; but holds it so, as to stand obliged and answerable, unus est, on occasion, not only for his own particular proportion, but, as Partners cujus a in a Bond, each of them pro Solido, as the legal Phrase is, or for the singulis whole Sum. dum pars

tenetur. Ecclesia quoque una est, &c. Cyp. de Unit. Eccles. pag. 108. vid. & Ep. 55. p. 112.

Thus Eleutherius told the Gallicane Bishops, That † for this very Cause Christ had committed to them the Universal Church, that they should labour for all, and not neglect to afford Help to any, as their Needs should require. And Simplicius of Rome, told Acacius of Constantinople, That * to approve himself faithful in his Epis-

tendaris, si non tantum in Ecclesia, cui præsides, sed ubicunque potueris, pro Unitate Catholica, & pro Paternis Definitionibus suadere non renuas, Simplicius Papa ad Acacium Constantinop. Ep. 27. p. 592. Tom. 3. Concil. Ed. Bina.

* — Διακονίαν τὴν εἰς τὸ κλῆρον ἀνήκοντα, Ignat. Ep. ad Philad. p. 39. Ed. Voss.

|| Universalis vobis a Christo Jesu commissa est Ecclesia, ut pro omnibus, &c. Eleutherius Papa, Epist. ad Gallia Provincias, Tom. 1. Conc. p. 32. Ed. Bin.

* Omnes enim nos decet, pro corpore totius Ecclesiae, cujus per varias quæque Provincias membra digesta sunt, excubare, Ap. Cyp. Ep. 35. p. 71.

† Hujus rei gratia universalis vobis a Christo Jesu commissa est Ecclesia, ut pro omnibus laboretis, & cunctis opem ferre non negligatis, Eleuth. Papa ubi supra.

* — Ut Creditorum tibi met dispensatione Dominica Talentorum, in hac multiplicatione fidelis Servus ost-

edpate, he muſt ſtrive for Catholick Unity and the Decrees of the Fathers, not only in that Church where he preſided, but whereſoever he could. And Chryſoſtom ſays, St. Euſtathius Biſhop of Antioch, had well learned by the

* Οὐκ ἐκείνης μόνος κηδεῖται
δεῖ τῆς παρὰ τὸ πνεῦμα ἐγκει-
ριότητος αὐτοῦ, ἀλλὰ καὶ πάσης τῆς
κατὰ τὴν δικεμένῃν κειμένης, Chryſ.
Hom. in S. Euſtathium Antioch, Hom.
93. Tom. 5. p. 631. Ed. Sav. & Ed.
Front. Duc. Tom. 1. Hom. 52.

* S. Baſil.
Ep. 52. as St. Baſil ſays.

Nor ought they to be hinder'd from ſuch Miniſtration, and Reception of the Members of other Churches, by any Canonical Rules for Unity in the Church. For, that Hereſie, or Deſection from Chriſtian Doctrine, whether in Faith or Practice, and from Chriſtian Worſhip, which ſets aſide the Obligations of Unity towards thoſe deſecting Biſhops and Paſtors, muſt alſo of courſe therewith ſet aſide thoſe Canonical Rules, which are for maintenance thereof.

* Ignat. Ep. ad Smyrn. p. 6. & Concil. Laod. Can. 57.

† Can. Ap. 35. & Conc. Antioch, Can. 13. & 22. & Concil. Conſtant. 1 & 2 Can. 2.

Force towards ſuch Perſons. And accordingly at Arles, when Marcianus their Biſhop was ſaln to the Novatians, * Cyprian thought it behoved him and other Biſhops, to ſee the Needs of the Faithful there ſupplied, That they might no longer be left a Prey for Wolves, without all hopes (after the Novatian Rigour)

* Ep. 68.
p. 176.
Co.

* Ἐν πῶσι δὲ τῇ ἐκκλησίᾳ ταῖς
ἁλλων περιουσίας χειροτονίας ἐπέ-
βαι, Soc. Hiſt. Eccl. l. 2. c. 24. p. 115.

|| Τὰς ὑπὲρ διοικήσιν ἐπιſκόπους
ταῖς ὑπερορίαις ἐκκληſίας μὲ ἐπιέ-
βαι, ἐπὶ χειροτονίας ἢ τιſιν ἁλλαις
ἐκονομίαις ἐκκληſιαſτικαῖς.

† Ἐν τοῖς βαρβάραις ἔθνεſιν τῇ θεῇ
ἐκκληſίαι, Can. 2. Concil. 1. Con-
ſtantinop.

Grace of the Holy Ghoſt, that a Biſhop of the Church * ought to take care, not of that Church alone, over which he is ſpecially appointed: but of the Univerſal Church through the World. This general Care, has appeared conſpicuous in the Lives and Labors of Holy and Faithful Biſhops: as of Cyprian, Alexander, and Cyril of Alexan-

dria, Euſtathius of Antioch, and Chryſoſtom. And of the Great Athanaſius, * who took as much care of all other Churches, as he did of his own,

as St. Baſil ſays. So that the Eccleſiaſtical Rules, of Μὴδὲν ἀπὸ ἐπιſκόπων, i. e. * of Clergy and People doing nothing in Church-communion without the Allowance of their Biſhop: and of Μὴ ἄλλοτρις ἐπιſκοποῦν, i. e. † of ones not officiating or ordaining anothers Subjects, or intermeddling in anothers Dioceſs; are no Rules, nor of

that they had ſaln. And under the Arian Hereſie, the Great Athanaſius, when out of his own Diſtrict, * held Ordinations in other Churches, as he paſſed through them, as Socrates reports. Even the Great Council of Conſtantinople, in that very Canon, which forbids || Biſhops to intermeddle, either in Ordinations, or in other Eccleſiaſtical Adminiſtrations, without their own Freſcripts: yet makes an Exception † of theſe Churches, that are in Barbarous Nations, for whoſe Relief they might do this: As Eminent Preachers, when they

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they went among them, * might ſtill confirm thoſe they had gained to * *H* the Faith in other Provinces, according to their Cuſtom: Which, though *ἀναγ-* *καίον* *ἢ* *καὶ* *ἰσως* *ἐν* *λόγῳ* *διαλάμ-* *νοται*, *προσφορῇ*, *ἢ* *ἐν* *ταῖς* *ἑ* *ἄλλων* *πιαύταις* *ἐπαρχίαις*, *ὥς* *διασηρίζω* *τοῦ* *τῇ* *πίσει* *προ-* *σφύταις*, *εὐδωκεν* *ἡ* *ἀγία* *συνόδος*, *ἢ* *ἐισπ* *πολιτεύεσθαι* *τὸ* *τοῦτον* *ἔθνος*, *καὶ* *παρὰ* *κανόνας* *ἑστ,* *ἢ* *τὸ* *ἀναγκάιον* *τῷ* *πράγματι*, *ἑ*, *Balf.* in *Can.* 2. *Conc.* *Conſtant.* 1 *vid.* & *Zonar.* in *Canonem.*

And thus alſo Presbyters and People, may hold *Asſemblies independant on their*

Defecting Biſhops, or on any others. The *Apoſtolicall Canons* allowing Priests to have *Meetings ſeparate from their Bi-* *ſhops*, when they do it * as condemning them of *Impiety* [in † *Doctrin*e] or of *Injuſtice* [in *Ad-* *miſtration*, as depoſing them for the ſake of *Truth*, or of a good thing, &c.] And the *Coun-* *cil of Conſtantinople*, though it || forbids Inferi- *ors*, before *Synodical Sentence*, to caſt off the *Communion* of their Superiour on pretence of *Criminal Cauſes*, as * *Fornication*, *Symony*, or *Tranſ-* *greſſion* of the *Canons*, as *Balsamon* comments: yet allows it in caſe of *Hereſie* condemn'd by former *Synods*, or by the *Holy Fathers*, ſo ſoon as he begins bare-faced to teach it in the *Church*. And the *Council of Carthage*, when it † *Condemns* *Presbyters* for ſetting up ſeparate *Altars* from their *Biſhops*, makes this Exception, || *unleſs they have* *againſt him a juſt Expoſtulation*. And an * *Al-* *legation of False Doctrin*e, or leading the *Church* wrong, is ſuch a juſt *Expoſtulation*, as *Balfa-* *mon* obſerves upon the *Canon*. Theſe *Rules*, for preſerving *Order* and *Concord* among *Bi-* *ſhops* and *Churches*, are binding towards any *Biſhops*, who are in the *Unity* of the *Church*, and are *Orthodox*. But if either they are ſaln to ſet up *Unchriſtian Worſhip*, or *Doctrin*e; or, as I obſerved before, are turned *Schiſmaticks*, or ſet up as *Anti-* *Biſhops* in *Chriſt's Church*: They bind none towards ſuch *Biſhops*. They are no longer *Heads of Union*, and ſo cannot claim the *Benefit* of theſe *Rules* for *Unity*; which, by their *Schiſm*, or *Deſection*, is at an end towards them.

Thus doth *Hereſie*, or a defection from neceſſary *Doctrin*e or *Wor-* *ſhip*, diſcharge *Church-Members*, from their *Spiritual* and *Canonical* dependance and union, with their defecting *Biſhops* and *Paſtors*. Priests

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* Κατηγνηκὸς τῷ ἐπιſκόπῳ ἐν οὐ- *σεβείᾳ* *ἢ* *δικαιοσύνῃ*, *Can.* 31. *Ap.*

† περὶ τὴν οὐσεβείαν ſφαλλομένῳ, *Zon.* in *Can.*

|| *Concil.* *Conſtant.* 1 & 2 *Can.* 13, 14, 15.

* ἐγκληματικὰ διὰ ἀπείματά ἐις *σ* *πορεία*, *ἱεροſολία*, *ἢ* *τῷ* *κανόνῳ* *ἀδίκησις*, *Balf.* ad *Can.* 15. & ſo *Zo-* *noras* 1b.

† *Can.* 10. *Conc.* *Carth.*

|| Μήποτε κατὰ τῷ ἐπιſκόπῳ μέμ- *ιν* *ἔχη* *δικαίαν*, *Can.* 11. *Concil.* *Carthag.*

* Μέμιν, μὴ εἰπῆς εἶναι ἐξ ἀμαρ- *τήματι*, *ἢ* *ἀπὸ* *ἄλλης* *αιτίας* *ὡς* *ἐγκληματικῆς*, *ἀλλὰ* *ἀπὸ* *δογμα-* *τικῆς*, *Balf.* in *Can.* 11.

are no longer tyed to ſuch erring Biſhops, nor the People to either in ſuch Caſes. So that a defection to ſinful Worſhip, and damnable Doctrine, bereaves Men of all Arguments from Scripture or Canons, for their Subjects to depend on them, or to unite with them.

If therefore in any diviſion of a Church, it can truly be Objected to one ſide, that they are ſaln from holy and true Worſhip and Doctrine; it is not for them to plead the duty of Union, or to tell People of their Obligations to unite with them. If before they were the true Heads, and the Regular and Canonical Biſhops of thoſe places; yet would their falling into thoſe Unchriſtian Errors, ſtrip them of thoſe Claims. The Union taught by *Chriſt*, and the Holy Scriptures, and directed by the Rules and Canons of the Church, ſuppoſes Men Orthodox; but is not to unite with ſuch defeſtors. Nor is any Charity, which they cannot tend to in ſeeking to keep all others united to themſelves, the Charity which he requires. For that *Charity*, which is the end of the *Communion*, muſt be out of a pure heart, and a good conſcience, and faith unfeigned, as *St. Paul* ſays, *1 Tim. 1. 5.* It muſt be out of a pure heart, and a good conſcience: and ſo is only a ſeeking to have them one with us, while we go together in keeping the Commandments, or in the practiſed good things; not like the *Charity* or *Love* of *Thieves*, and *Murders*, that associates and binds them together in the practice of ill things, as *St. Chryſoſtom* * notes. And it muſt alſo be out of faith unfeigned; ſo is a ſeeking to unite them to our ſelves, not in dangerous Errors, but only in Orthodox and Chriſtian Doctrines. Whereas, the pain that is taken to bring all over to them in the Breach of Gods Law, and embracing of Unchriſtian Doctrine, or to be one with them in Error and Wickedneſs; is not Charity, but deſtruction, to thoſe who are ſeduced by them.

If ſuch defection from pure Worſhip and Doctrine is their Caſe, the guilt of making a diviſion lyes plainly at their doors. In ſuch Breaches, *St. Paul* notes the *Dividers from the Doctrine*, as making the Schiſm, and not the faithful Adherers to it, who reſuſe to break off from it, in order to their keeping on with them. Mark thoſe, as cauſing the *Diviſions* or *Offences*, who go contrary to the Doctrine which ye have learned, ſaith he, *Rom. 16. 17.* And diviſions made by ſuch defection, are incurable by any thing, but their own repentance and return to their former ways. Their Brethren can not heal, or cloſe them, by following them in their defection; becauſe that is to be falſe to Truth, and to their own and others Souls, which are all in danger of periſhing by ſtraying from the ſame.

Nay, ſhould they do as they deſire, and all come over; that would only be a falſe and ſeeming Cure, but really make the Breach wider. For the whole Body of Chriſtians, from the beginning to the end, are

but one Church. And thoſe Chriſtian Societies, which make up this one Church, are the ſeveral Churches of all times and places. *All true Chriſtians, which now are, or formerly have been, or hereafter ſhall be,* are all Members of one and the ſame Body, as I formerly ſhewed.

So that the Unity, which good Chriſtians are to aim at, is to appear of one Society and Communion, with the whole Body of faithful Chriſtians, from *fiſt to laſt*: with all the faithful, who have kept to this Unity, and are now in Heaven; as well as with all, who either now are, or hereafter ſhall be in earth, doing the ſame. Or, to be found united, and in the Communion of that Body, or general Collection and Aſſembly of Saints, who ſhall all appear together as one Body, that has kept up the Faith and Unity of the Church, in oppoſition to all Heretical or Schiſmatical Oppugners thereof, at the laſt Day. And they are lamentably out, and take their Aim too narrow, who look only at keeping an external Union, with the Aſſemblies and Religious Societies of their own place and time; though that be in breaking off from the Way and Communion, of all the faithful Chriſtians of other places at that time, and of all that are gone before them, and will make them appear ſeparately from the general Aſſembly and great Collection of Saints, at the laſt Day.

Now true Doctrine and Worſhip, as I have ſhewn, are among the chief Ligaments, in this Body of Chriſts Holy Catholick Church. And if even any regular Biſhops, or Metropolitans, with their reſpective Societies or Churches, break off from any neceſſary Truths, or Worſhip of Chriſt, they break off at the ſame time, from all this great Body of faithful Chriſtians of all other other places and times, who are all united and incorporated in them, and ſtand upon them. And if theſe deſectors, appear to make the Generality, or great Number, in their own particular Times, and Countries; yet are they but a handful, compared to that General Body or Collection on the other ſide, whom they have deſected and broke from, and who will ſtand all in one compact Body againſt them, at the laſt Day. *viz. the Catholick Church of all Times and Places.* So that thoſe few faithful among them, who continue firm, and ſtand out againſt their defection, do not go off from the main Body, or greateſt Numbers, but ſtick to them; the Catholick Church of all Ages and Countries, which makes the vaſt Body, and infinitely the greateſt Number, being in reality with them. The Catholick Church, conſiſting of our Saviour Chriſt, of Apoſtles and Prophets, Martyrs and Confessors, and of all the truly Faithful, who have gone before us, are now, or ſhall be after us, when all is done will make the Body. And thoſe few Faithful Chriſtians ſticking to this, when the numerous Deſectors, in thoſe Countries ſtart from it, ſtick to the Body. So that, as the *Council of Conſtantinople* declares of theſe,

* Οὐ
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 τὴν ἐκκλησίαν ἐσπύδασαν ἰσχυραὶ, Conc. Constant. 1 & 2 Can. 15. || Cum Unanimitas & Con-
 cordia nostra scindi omnino non debeat, quia nos Ecclesia derelicta foras exire, & ad vos venire
 non possumus, ut vos magis ad Ecclesiam Matrem, & ad nostram Fratritatem revertamini, qu-
 bus possumus hortamentis petimus & regamus, Cyp. Ep. 46. p. 89.

By keeping then to the necessary Doctrines and Worship of Christ, of the Catholick Church, and of our own Church, we keep united to them; and so far, as we break off from these, we answerably break off from them. And therefore the running in of more into such defection, instead of closing up the Schism, would increase it. It would only make the more People guilty, of dividing, and standing off from Christ, and from the Catholick Church, as that contains all Orthodox Christians and Right Churches, who are gone before us, or are now, or shall be after us. Yea, from all their Ancestors, during all the Successions of them to their unhappy defection, in their own Church. And even from themselves, in all their own best dayes, whilst they stood true to their own pure Worship and Orthodox Principles. Which is such a way of healing Schisms, as Rebellion is of remedying Grievances; that is, instead of taking any off, it brings abundance more upon us.

And this makes the Charge of Schism stronger, and more aggravated in the fore-mentioned Cases, where the Corruptions of Doctrine and Worship make them a corrupt Church, as well as the setting up of Anti-Bishops makes them a Schismatical Church. There is plainly a Schism in making of Anti-Bishops, which is a setting up of opposite Altars. But it is a more wicked and ungodly Schism, when these opposite Altars are set up for wicked and ungodly purposes, to head sinful and unchristian Worship and Doctrines. That Schism, is complicated with Heresie, or other dangerous depravation of Religion. It is not only making a Breach in the Church; but withal, it is forming a Party against Truth and Holiness. It is giving Religion a second Blow, to maintain a former; and setting up one ill thing, to secure a worse. It seeks to confederate Men in the Breach of Unity, that it may hold them fast.

fast in Breach of Piety, or Moral Honesty. And a Schism so set up to strike at Religion, is more impious in the sight of God, and of all good men, and the Guilt thereof is more flagrant. And besides, 'tis incurable by any, but themselves. For the Schismatics run into such a Breach, to maintain a Quarrel against Truth and Righteousness. And in that, they must go by themselves; for none, who will take any due care of their precious Souls, ought to bear them company. So, there can be no Re-union, till they return from their wicked and ungodly Schism, to the way of Truth and Righteousness, which they had forsaken.

CHAP. V.

Of the Communion of good Christians, or with whom they are to joyn in Divine Offices, under a Schism.

HAVING said thus much, to shew on any division of Churches, whilst faithful Pastors stand firm to their Ministrations in the fore-mentioned Cases, who make the Schism, and who can cure it, I now proceed,

3. In the *Third* place, to Treat of the Communion of good Christians under a Schism, and how they are to carry themselves towards Schismatics.

As for their Communion, 'tis plain, in division between Right and Wrong, both as to the Church-Heads, and Religious Doctrines and Worship, they ought to take the right side.

As they who are at the Head of that, are the *Canonical* and *Rightful* Bishops, they are bound to communicate with them. For the Rightful Bishops being the true Heads of Union, the Members must keep true to their Head, and hold Communion therewith. And this they are ty'd to, by all the Gospel-precepts about *Union*, which require their * be-
ing one, or † one Body, or || keeping the Bond of Peace in Churches. For this *Unity* and *Peace* of Churches, must bind them to keep united and at Peace with their Bishops, who, under *Christ*, are the Governours, and Spiritual Heads thereof. And by that grand Vertue of *Charity*, so often and earnestly * required of the Members, and that † above all things, that || they may edifie or build up one another into a spiritual Society. For this *Charity*, which is * the Bond to bind the Members together, not only in private Affections, but into one common Body or Church, must bind them all to these Rightful Bishops, who are the Heads and Rulers of that Body, that by keeping united to those Bishops, they may keep one Society, and not be broken into several Societies. And

accor-

* Jo. 17. 11.
† Ep. 4. 4.
|| Ver. 3.

* 1 Cor.
16. 14. &
cap. 13.
† Col. 3.
14.

|| 1 Cor.
8. 1.
* Col.
3. 14.

* 1 Cor. accordingly St. Cyprian preſſes that *Charity*, which * St. Paul makes to be neceſſary to the acceptance of all other Vertues, even *Faith*, or *Martyrdom* it ſelf; as indiſpenſably obliging all good Chriſtians, to keep in the Communion of their true and rightful Biſhops, as I obſerved

* Ch. 1. * before.

Part 3. And as theſe true and rightful Biſhops, are at the Head of neceſſary Goſpel-worſhip and Doctrines, when their Oppoſers fall off from them, good Chriſtians are yet more bound to hold to their Communion. They are tyed thereto then, not only for the rightful Biſhops, but alſo for pure Worſhip and neceſſary Truths ſake. For true Chriſtians, muſt ſeek to communicate in theſe. And that muſt be, by communicating in the Miniſtrations of thoſe Paſtors, which hold to them. Beſides, theſe, in any competition, are Chriſt's true *Shepherds*, and *truſty Watch-men*, and *faithful Guides*, and *unconrupt Teachers*, and *faithful Miniſters*: becauſe they are the Men, who faithfully miniſter his Word, and give his Warnings, and diſpenſe that Food, which is to keep thoſe Souls alive whom he has given them the Care of. And all theſe, are no idle Characters, but ſpeak answerable Obligations in the People, as I have ſhewn

* Ch. 7.

Part 1.

† Rom.

15. 6.

* 1 Cor.

1. 10.

* before; to attend on their Miniſtrations, and unite themſelves to them. And this, the Scripture requires in thoſe Precepts, which command us in † glorifying God, to have one mind and mouth; to be || perfectly joyed together in the ſame mind and judgment, and ſpeak the ſame things; and the like. For this *ſpeaking the ſame*, is ſpeaking the ſame with thoſe who ſpeak right, not with thoſe who ſpeak wrong. And this *Union of minds and judgments*, muſt be in uniting with men of Orthodox minds, or that hold all neceſſary Chriſtian Doctrines: For if any fall off from theſe, we muſt not be of one mind with them, but of different minds. I add moreover, that Association and Union of Church-Members under Biſhops, is for viſible Profeſſion and Miniſtration of pure Worſhip and Doctrine. And therefore they muſt unite with thoſe Biſhops, who profeſs and adminiſter the ſame. Yea, their care of their own Safety, no leſs than the love of Truth, will make them fly to ſuch Paſtors: As the Saylorſ do to the next ſafe Port, when their own is ſanded; or the Travellers to the next ſecure Inn, when their old one is beſet with Thieves, as St. Cyprian * obſerves in this Caſe.

* Ep. 68.

p. 178.

And as they are thus to hold Communion, and unite themſelves to thoſe rightful Biſhops, who keep to pure Worſhip and Doctrine: So are they, on the other hand, to ſtand off from thoſe, who make the Schiſm, to maintain a ſinful Worſhip, or corrupt Doctrine.

I do not ſay, they are to look on theſe Schiſmaticks and Deſectors, as quite ſaln from the Relation, and Title of Brethren. A Schiſmatick, or Excommunicate Chriſtian, is ſtill a Chriſtian, not an Infidel, or Heathen. And whiſt they continue Chriſtians, they retain, though not ſo much

much Claim as others, yet some Claim to *Christian Brotherhood*, albeit they have lost their Claim to Communion. *Have no Company or Communion with the segregated Man, saith St. Paul; yet count him not as an Enemy, but admonish him as a Brother, 2 Thes. 3. 14, 15.* And *Optatus* calls the *Schismatical Donatists, Brethren*; tho' * they would not call the *Catholicks* so, or be call'd so by them. And says, that † they can not but be our *Brethren*, though they are no good *Brethren*; because we and they have one *Spiritual Nativity*: Their *Baptism*, which is the *Christians Birth*, being a valid *Baptism*, though administred in a *Schism*; and the *Catholick Church*, as || *St. Austin* says, thereby generating *Sons unto God*, which *Sons* must be our *Brethren*. For *Brotherhood*, they looked on, as consequent on *Nativity*, and going along with it; but *Communion*, as going with *spiritual society and conversation*. Though at other times, by *Brotherhood* they understood, not only the *spiritual Nativity*, but also the *spiritual society and communion of Brethren*: And then, Hereticks and Schismaticks were shut out, from that Name and Salutation.

* — Omnibus notum fit, quod nolunt se dici Fratres nostros.

† — Sunt sine dubio Fratres, quamvis non boni. — Non possunt non esse Fratres. Est quidem nobis & illis una spiritualis Nativitas, &c. Optat. Milev. de Schism. Donat. l. 1. p. 34.

— Non enim potestis non esse Fratres, quos iisdem Sacramentorum visceribus, una Mater Ecclesia genuit: quos eodem modo adoptivos Filios Deus Pater excepit, Id. l. 4. p. 77. Ed. Par. Albaspin.

— Propter Communia Sacramenta Frater meus est, Augustin. in Collat. Carth. 3. c. 235.

|| — Itaque est una Ecclesia, quæ sola Catholica nominatur, & quicquid suum habet, in Communione diversorum a sua unitate separatis, per hoc, quod suum in iis habet, ipsa utique generat, non illæ. — Hæc itaque in omnibus generat, cujus Sacramenta retinentur, unde possit tale aliquid ubicunque generari; quamvis non omnes quos generat ad ejus pertinentem Unitatem, quæ usque in finem perseverantes salvat, Augustin. de Bapt. Cont. Donat. lib. 2. cap. 10.

But though, as not having fallen from their *Baptism* and *Christianity*, they may, on the score of their common *Nativity*, still admit them to be *Christian Brethren*: Yet, as being *schismatical* and *defecting Brethren*, they must reject, and stand off from their *Communion*. They must disown the erroneous and *schismatical Bishops* and *Ministers*, disclaiming all *Ecclesiastical Dependence* upon them. And hold off from their *Religious Assemblies*, and not come to joyn in their *Prayers*, and *Sacraments*, and *sacred Offices*: *Church-communion*, lying mainly in joyning in these *Assemblies* and *sacred Offices*; as *Excommunication lyes*, in the excluding and debarring from the participation thereof.

They are to avoid them, as they are *Associates or Adherents of Anti-Bishops*, and *makers of a Schism*. For the *Scripture-direction* is, to mark those, which cause *Divisions and Offences*, and to avoid them, Ro. 16. 17. And if any man is *disobedient* and *refractory to Church-powers*, which

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he is to the height, who throws them quite off, and sets up others against them, to note that man, and to have no company with him, 2 Thes. 3. 14. And Schisms or Seditions, the Apostle reckons among Works of the Flesh, which exclude from the Kingdom of Heaven: So that they, who would secure that, must be careful not to joyn, or partake with them, Gal. 5. 20. 21. Especially, if to the Guilt of Schism, they also add that of Heresie, which the Apostle also there ranks among the deadly Works of the Flesh; or make Parties, especially consummate them by setting up of Anti-Bishops, to head destructive Errors, or a defection from Gods pure Worship and Doctrines. If any turn bringer of false Doctrines, bid him not Gods speed, nor receive him into your houses, which were to be partakers of his evil Deeds, says St. John, 2 Jo. 10. 11.

* Βλ. π. 76. Thus St. Paul bids them * look to the Judaizers, and avoid them, Phil. 3. 2. And St. John, when he went to bath himself at Ephesus, leaped out of the Bath unwash'd when he espied the Heretick Cerinthus, declaring he would not stay with such an Enemy of the Truth, as * Irenaeus reports from Polycarp. Yea, and Polycarp himself, as he adds, refused the Heretick Marcion any friendly commerce or fraternal salutation. So studiously cautious, says he, were the Apostles and their Disciples, of entering into any communion, so much as of discourse, with those who adulterated the Truth.

And of this Obligation, to shun the communion of Schismaticks and corrupt Teachers, Christians had a great sense, in the first and best Ages

* Οπου δὲ ὁ ποιμὴν ἐστὶν, ἐκὼς ὡς πρόβατον ἀκολουθεῖ, Ignat. Ep. ad Philad. p. 40. Ed. Voss.

† Όσοι γὰρ θεοὶ εἰσὶν καὶ Ἰησοῦς Χριστός, εἰσι μετὰ τοῦ ἀποστόλου εἰσὶν, Ib.

|| Μὴ πλανᾷσθε ἀδελφοί, ἵνα τις ῥήσιντι ἀκολουθεῖ βασιλεὺς θεοῦ καὶ κληρονομή, Ib.

* Adul- St. Cyprian, is abundant therein. When New, or Anti-Bishops set up
terum
est, im-
pium est,
sacrile-
gum est, God. † He, who leaving the true Bishop, sets up another Altar, and pro-
quid-
cunq; humano furore instituitur, ut dispositio divina violetur. Speaking of the Novum Sacerdotium, and of the aliud Altare præter unum Altare, Cyp. Ep. 43. p. 83. † Arma ille contra Ecclesiam portat. contra Dei dispositionem repugnat; hostis Altaris, adversus Sacrificium Christi rebellis, pro Fide perfidus, pro Religione sacrilegus, inobsequens Servus, Filius impius, Frater inimicus, contemptis Episcopis & Dei Sacerdotibus derelictis, constituere audet aliud Altare, Preceam alteram illicitis vocibus facere, De Unit. Eccl. p. 116.

James to celebrate another Prayer or Divine Service different from his, tears Arms, says he in another place, against the Church, and resists Gods Ordinance: he is an Enemy of the Altar, and a Rebel against Christs Sacrifice, for the Faith he is perfidious, for Religion he is sacrilegious, he is an undutiful Servant, an impious Son, an Enemy instead of a Brother.

And having set out these Schismatical Associates, as so full of Sin and Provocation, he warns all, who would be careful of their own In-

nocence or safety, to stand off from the Communion of such Men. * *A People, that would fear God, and keep his Commandments, saith he, must not mix it self, or joyn in the Sacrifices of such sacrilegious Dividers.* † *Avoid those Wolves,*

says he again, who seek to separate the Sheep from their Shepherd, warning against those five Presbyters, who were then forming a Schism, and soon after set up one of themselves, viz. Fortunatus, an Anti-Bishop against himself at Carthage. If they will perish in their Schism, let them be alone in perishing. Let them remain alone with-

out the Church, who have broke off from it. Let them alone be, without the Bishops, who have rebelld against the Bishops. But depart you from such Men, and be not ye Partakers with them therein. || *The Lord admonishes us,* adds he, *to depart from such Men.* And * *If they are to be held as Heathens*

and Publicanes, who only condemn the Church, according to the Words of our Lord, Mat. 18. 17. much more are the setters up of false Altars, and unlawful Priesthoods, to be held as such, because they are plain Rebels, and profest Enemies thereof.

And besides, their shuning these opposite and false Altars, and keeping firm to the true, he tells them is necessary to give them the benefit of Christian Communion. † *For whosoever assemblth otherwise, saith he, than under the rightful Bishop, shall not get, but scatter abroad.* || *If any are not with the Bishop, they are not in the Church.* And

this is a vain flattery and self-deceit, for any, who have not Peace and Communion with their Bishop, to fancy it is the same thing, and that they may still have the Benefit of Ecclesiastical Communion,

by creeping in privately, and being admitted by others set up against him.

Such was the sense, which the Holy Apostles had instill'd, and

* *Plebs obsequens præceptis Dominicis, & Deum metuens, a Peccatore præposito seperare se debet, nec se ad Sacrilegi Sacerdotis Sacrificia miscere, Ep. 67. p. 171.*

† *Vitate Lupos, qui Oves a Pastore secernunt, &c. Discedite a talibus, &c. — Pereant sibi soli, qui perire voluerunt. Extra Ecclesiam soli remaneant, qui de Ecclesia recesserunt. Solum cum Episcopis non sint, qui contra Episcopos rebellant, Ep. 43. p. 84.*

|| *Docet Dominus, & admonet, a talibus recedendum — averfandus est talis, atque fugiendus, quisquis fuerit ab Ecclesia seperatus — vitate quæso ejusmodi homines, & a latere atque auribus vestris perniciofa colloquia velut Contagium mortis arce- De Unit. Eccl. p. 115, 116.*

* *Si autem qui Ecclesiam continent, Ethnici & Publicani habentur, multo magis utique Rebelles & Hostes, falsa Altitaria, & illicita Sacerdotia, & Sacrificia sacrilega, &c. fingentes, inter Ethnicos & Publicanos, necesse est computentur, Cyp. Ep. 69. p. 180, 181.*

† *Quisquis alibi collegerit, (the Assemblies or Synaxes being call'd collectæ) spargit, Cyp. Ep. 43. p. 83.*

|| *Si qui cum Episcopo non sint, in Ecclesia non esse: & frustra sibi blandiri eos, qui pacem cum Sacerdotibus Dei non habentes, obrepunt, & latenter apud quosdam communicare se credunt, Cyp. Ep. 66. p. 168.*

which the Primitive Christians had carefully retained, of their *strict Obligations*, to keep united to their own *Orthodox* rightfuf Bifhops, and to *shun* the Communion of all *Schifmatical* Oppofers of them, or of *Heretical* Teachers. And this fhunning of fuch Communion, muft not be looked upon, as the effect of Anger, or Peevifhnefs; or, as an Expreffion, not of Religion, but of meer human Paflions, which took place in the Church, as Charity grew cold and wore off. For this was moft, in the days of the *apoftles* themfelves, and of their Contemporaries, and their neareft Succelfors; as may appear from the fore-cited Scriptures, and Testimonies of *Ignatius*, *Irenaus*, and *Cyprian*. When Charity was the higheft, as it will be confeft to have been in thofe times; they were the choicelt in their Communion, and flood furtheft off from all Schifmaticks and Hereticks, refufing them the Commerce, not only of Spiritual and Ecclefiaftical Miniftrations, but even of Civil Offices and Refpect. And this, by the direction of thofe Apoftles, *St. Paul* and *St. John*, who abounded more than any in preffing Charity; not bearing to * keep company, or to eat with them, as *St. Paul*; to give them the common falutation || of God fpeed, or to receive them into their Houfes, as *St. John*, who would not fo much as ftay in the Bath with *Cerintus*, nor his Difciple *Polycarp* give the Salutation to the Heretick *Marcion*, as I obferved from *Irenaus*.

* 2 Thef.
2. 14.
† 1 Cor.
5. 11.
|| 2 Joh.
10. 11.

So that Charity, when at the height, was higheft towards God, for fufftaining his Worfhip and Doctrine, vifibly bearing it up by the Church, and in the Unity thereof. But was not for being any ways wanting to a Church-Profeflion and Maintenance of them, in tendernefs and compliance to thofe who defected from them. But Chriftians abated thefe firft Rigours, in fhunning all Commerce with fuch Perfons, as the firft Charity and Zeal for pure Doctrine and Worfhip grew lefs, and as they were driven thereto, efpecially in point of civil Commerce, by Hereticks and Schifmaticks growing more numerous, and (through the lamentable Divifions of Chriftendom,) lying intermix'd in all places, which render'd the former renunciation of civil Commerce, as lefs ufeable, fo lefs practicable in the Church. For when they fill'd all places, they would be met with in all places, and intermix in all dealings. And then, not to have any Company or Dealings with fuch, they muft needs go out of the World, which *St. Paul* gives as one Reafon of Relaxation and Allowance in this Cafe, 1 Cor. 5. 10. So that continuing ftill to fhun Spiritual, or Ecclefiaftical Communion with fuch Authors of Schifms; efpecially for the fetting up of a finful Worfhip and Unchriftian Doctrines and Practices; is fo far from being a deviation from the *Apoftolical* and *Primitive* Charity, that it is a keeping to it, and is only a retaining of their firft Love, which ought in all times faithfully to be kept on in all true Churches.

Part 3.

Now as to the *Persons whom this will affect*; and whose Communion by this Rule is to be shuned in such Cases; it bars this Communion with those, who set up and make the *Anti-Bishops*, or who file and take part with them.

1. It affects the *Electors*, who chose the *Men*; and their *Ordainers* and *Consecrators*, who laid hands on them. For these, give Heads to the New Bodies, and create the Schism. Others, may seditiously call for it, or come in to it when once 'tis form'd; but their part is to give it a Head, which formally constitutes and sets it up, so that they are Principals therein.

2. And those, who own subjection and dependance on these *Anti-Bishops*, in opposition to their *Old Ones*; and, as *Members*, unite and incorporate under them.

Thus it is among the *Pastors*, by whom their Authority is received, and who thereby all break off from the rightful Bishop, to whom in all their Ministrations they ought to keep subject and dependant. The Rule of Communion, for *Priests* and *Deacons* towards their Bishop, is to do all

Publick Ministrations according to his Allowance and Consent. * Let the *Presbyters* or *Deacons* do

nothing without the Consent of the Bishop, say the *Apostolical Canons*, and the Council of † *Laodicea* afterwards; for 'tis the Bishop, to whose Trust the *Lords People* is committed, and from whom an Account of their Souls will be required. And

|| If any will be for having the Offices of the Church without the Concurrence of a fitting *Presbyter*, who officiates according to the Bishops approbation and allowance, let him be *Anathema*, says the Council of *Gangra*. And * If any Clergy celebrate Divine Offices in private Oratories, or baptize, not † according to the Mind and Allowance of the Bishop, but besides, or contrariant to it, let them incur Deposition, say the Council in *Trullo*, and the Council of *Constantinople*.

|| The Church is settled upon the Bishops, and every Act of the Church ought to be governed by them, saith *St. Cyprian*. * Let none do any of those things, which concern the Church or publick Service, without the Bishop, says *St. Ignatius*; that

* Οι πρεσβυτεροι, & διακονοι ἀνδρῶν γράμμις τῷ ἐπισκόπῳ μηδὲν ἐπιτελείτωσαν. Αὐτοὺς ὃ ἐστὶν ὁ πεισιτεύμεν. τὸν λαὸν τῷ κυρίῳ & τὸν ὑπὲρ τῷ ψυχῶν αὐτῶν λόγον ἀπαυθυσόμεν, Can. 39. Ap.

† — ἀσάτως & πρὸ πρεσβυτέρου μηδὲν πράττειν ἀνδρὶ τῆς γράμμις τῷ ἐπισκόπῳ, Conc. Laod. Can. 57.

|| Εἰ τις τῷ τῆς ἐκκλησίας ἐθέλει πράττειν μὴ συνόντῳ τῷ πρεσβυτέρῳ κατὰ γνώμην τῷ ἐπισκόπῳ, ἀνάθεμα ἔστω, Conc. Gangr. Can. 6.

* Τὰς ἐν ἐκκλησίαις οἰκίαις ἐνδον οἰκίας ὅσι λευτεργόντας, ἢ βαπτίζοντας κληρικῶς πρὸ γνώμης τῷ ἐπισκόπῳ καθαίρεται καθυστάλλει σύνοδος, Concil. Constant. 1 & 2 Can. 12. & Concil. in Trullo, Can. 31.

† Τὸ πρὸ γνώμης τῷ ἐπισκόπῳ, Can. 31. Concil. in Trullo.

|| Ecclesia super Episcopus constituitur, & omnis actus Ecclesiae, per eisdem praepositos gubernetur, Cyr. Ep. 33. p. 66.

* Μηδὲς χωρὶς τῷ ἐπισκόπῳ τῇ πρᾶσσει τῇ ἀντικρίσει εἰς τὴν ἐκκλησίαν κείνην βέβαια εὐχαριστία πρᾶξαι, ἢ ὑπὸ τῶν ἐπισκόπων ἔστω, ἢ ὃν αὐτοὺς ἐπιτρέψῃ — ἐκ ἐξόν ἐστιν χωρὶς τῷ ἐπισκόπῳ, ἢ βαπτίζειν, ἢ ἀγασθῆναι, ἀλλὰ ὃ ἀνέκειντο δοκιμάσῃ τὸ τῷ & τῷ θεῷ εὐχέσθω, Ignat. Ep. ad Smyrn. p. 6. Ed. Volk.

Holy Martyr, and Contemporary of the Apostles. But let that be reputed a valid Eucharist, which is celebrated by those who keep under him, or which

* Αναγκάον ἐν ἐξῆν, εὐχαριστῶντες, ἀλλὰ τῷ ἐπισκόπῳ μηδὲν παράσκειν ὑμεῖς, Ignat. Ep. ad Tralles. p. 47.

† Τὸ δὲ πνεῦμα ἐκίλευσεν λέγων ταύτῃ. Χωρὶς τοῦ ἐπισκόπου μηδὲν ποιεῖτε. Τὴν σάκεα ὑμῶν ἐς γὰρ θέτε; τηρεῖτε. Τῇ ἐρασίᾳ ἀγαπάτε. καὶ μαρτυρίαν φέρετε, Id. Ep. ad Philadelph. p. 43.

|| Τινες ἐπίσκοποι μὲν καλεῖσι, χωρὶς δὲ αὐτῶ πάντα παράσκει. διὰ τοιούτου δὲ οὐκ ἐκινεῖσθῃται μὴ τῷ φαίνοντα, διὰ τὸ μὴ βεβαίως κατ' ἐξοχὴν συναθροισαῖται, Id. Ep. ad Magnes. p. 32.

* De Bapt. c. 17.

† Hieron. Dial. adv. Lucifer, Tom. cr. 2. p. 96. Ed. Col.

|| Ὡς περ ἐν ὁ κύριος, ἀλλὰ τῷ πατρὶ: ἐδὲν ἐποίησε, ἡνωμένῳ ὧν, ἐτε δ' ἐαυτῷ, ἵτε δια τ' Ἀποστόλων, ὅπως μηδὲ ὑμεῖς ἀλλὰ τῷ ἐπισκόπῳ, καὶ τ' πρεσβυτέρῳ, μηδὲν παράσκειτε, Ignat. Ep. ad Magnes. p. 33.

But when the Priests and Deacons of a Diocese, turn over from their *rightful Bishop to the Anti-Bishop*, they live in a flagrant Breach of these Rules of Communion. They do all their Ministrations then, without their Bishop; putting in some things into Divine offices, and putting out others; and observing Days, and other things belonging to their Ministrations, not only without, but quite against his consent and approbation, and altogether by the Authority and jurisdiction of another, who is set up against him. Which is to separate as far as they can, from him, who ought to be their Principle of Union, and to minister in a state of full, and flaming Schism.

And thus it is also in the Assemblies, over which those *Rightful Bishops* ought to Preside, or in the Churches of their own Dioceses. If they would keep in the state of Unity, they should keep united to their Rightful

* Ὡς περ ἐν ὁ κύριος, ἀλλὰ τῷ πατρὶ: ἐδὲν ἐποίησε, ἡνωμένῳ ὧν, ἐτε δ' ἐαυτῷ, ἵτε δια τ' Ἀποστόλων, ὅπως μηδὲ ὑμεῖς ἀλλὰ τῷ ἐπισκόπῳ, καὶ τ' πρεσβυτέρῳ, μηδὲν παράσκειτε, Ignat. Ep. ad Magnes. p. 33.

* Ὡς περ ἐν ὁ κύριος, ἀλλὰ τῷ πατρὶ: ἐδὲν ἐποίησε, ἡνωμένῳ ὧν, ἐτε δ' ἐαυτῷ, ἵτε δια τ' Ἀποστόλων, ὅπως μηδὲ ὑμεῖς ἀλλὰ τῷ ἐπισκόπῳ, καὶ τ' πρεσβυτέρῳ, μηδὲν παράσκειτε, Ignat. Ep. ad Magnes. p. 33.

Ignat. Ep. ad Magnes. p. 33.

Ed. Voss. Oxon.

Like as where *Iesus Christ* goes, where the *Catholick Church* goes too, says *St. Ignatius*. But if they break away, from all Dependance on them, and from all recourse to their ministrations, to Depend on the Anti-Bishops, and to resort to theirs; that makes them all Schismatics. For all these Assemblies of People and Pastors, make the Schismatical Bodys, whereof the Anti Bishops are the Heads. As the Bishops, set up for the Schismatical Heads; So the Pastors and People, who turn over to them, and assemble under them, come in to be their Schismatical Members. They Form themselves into one Church, by erecting an Ecclesiastical Union and Communion among themselves. And this is a Schismatical Church, as Consisting all of a Party of Members, broke off from their True Heads, or lawful Bishops.

3. Further, it may also affect other Bishops and Churches, who will take their Part, and Communicate with them. For *Catholick Unity* is to be preserved in the Church, i. e. *Unity and Communion* is to be kept up among all Churches. And this is, by Rules of Accord, and Correspondence, which give the same Church Acts or matters, the same effects in all places; Of which Rules, I have *before discoursed more at large. And *Part 3. Chap. 2. these Rules, will keep up *Catholick Unity*, and the *Communion of Saints*, between all Bishops and Churches; since, this way, they all Communicate, or all in Common refuse to do it, with the same Persons.

And therefore if any Bishop of one Church, would side and have Communion with Anti-Bishops, or with the Schismatics or Hereticks of other Churches: He thereby broke the Rules of Union, as well as they, and became involved in Schism like one of them. For he was as much obliged as others, in care of maintaining Unity to keep off from the Communion of such Schismatics: Yea, in care of *Catholick Unity and Communion*, to keep off from the Communion of those who make a Schism from other *Catholick Bishops*, as if they made it from himself. And if still he will Communicate, and joyn himself to them; he violates Unity, and joyns in a Schism, as any other Man would do, who should do the same. And being found in the Schism with them, he would have been treated as they were, and have fallen from the Communion of all other Orthodox and *Catholick Bishops*, whose Rule was, to refuse and shun the Communion of Schismatics, and of their adherents and partakers. *Communicating with men out of Communion*, he himself would be put out of Communion, as the *aforecited Councils* say. And thus it was, with *Marcianus Bishop of Arles*, when he fell to Communicate and joyn himself to *Novatian*, who was set up as a Schismatical Anti-Bishop against *Cornelius*, the Rightful and Canonical Bishop of *Rome*. Thereby, says *St. Cyprian*, he himself became separate.

Chap. 5. Of the Communion of good Christians during a Schism.

measure, say the Fathers in the Council of Constantinople, and that neither a Presbyter condemn his own Bishop, nor a Bishop condemn his own Metropolitane. And, *bating the case of Heresie, if any Bishop, on pretence of other personal Crimes, shall depart from the Communion of his Metropolitane, before Synodical Sentence pass'd upon him, he is guilty of Schism, and, though there is nothing else against him, the Holy Synod decrees him to incur a Deposition. And so strict was this dependance, upon the Alexandrian Patriark or Metropolitane of Egypt, binding them || in all things to wait for his Sentence, to *do nothing without him, nor t' eside or against his Approbation: that, on the deposition of their Metropolitane Dioscorus in the Council of Chalcedon, the Egyptian Bishops pray, they may not be compell'd to subscribe Pope Leo's Epistles, before they had a New Metropolitane to head them: and *accordingly, their subscription was respit by the Council, till they should have got one.

And for maintenance of this Union, of several Diocesses into one Province, by a joynt-dependance of the several Bishops on their Metropolitane, and adherence to him; it has been the great Rule of the Catholick Church, that none shall be made a Bishop of the Province without him. In Consecration of Bishops, || the validity of all that is done shall be reserved to the Metropolitane, says the great Council of Nice: and t' if any one is Ordained a Bishop without his consent, it determines, (and calls it a thing altogether manifest,) that he ought to be no Bishop. It has likewise been another Rule thereof for the same purpose, that no Synods for the common Concern of the Province, be held without them. || The Metropolitanes being to summon the Bishops of the Province, and it n't being lawful for any to make Synods of themselves, without them who have the Metropoles committed to them, as the Council of Antioch declares. Yea, that no matters of common concern to the Church, in any Country or Nation, be transacted without him. *The Bishops of every Country and Nation, being in duty bound to own him, who is the chief among them, &c. and to do nothing that looks beyond their own Precincts or Diocesses, or referring to the common state of the Church, without his sentence, as is Ordained in the Apostolical Canons, and repeated in the Council of Antioch. And the more firmly to secure this regard and dependance, which, for mainte-

*Ib. Can. 15.

|| Έν ε' πασιν αναμένομεν τῷ γράμῳ τῷ παρ' ἡμῶν ὁπωπότες ἀρχιεπισκοπῇ. P. 312.

* Μὴδὲν δέχσθαι ἂν πρὸ τῆς αὐτοῦ, Ib. t' Παρὰ γράμῳ Μὴδὲν τούτων ποιεῖν, P. 314. Concil. Chalced. Part 2. Art. 4. Tom. 3. Conc. Ed. Bin.

* Ib. p. 315.

|| Τὸ δὲ κύριον, τὸ γινόμενον διδοῦν καθ' ἐκείνῳ ἐπαρχίᾳ τῷ μετροπολίτῃ, Conc. Nic. 1. Can. 4.

t' Καθόλου δὲ πρόδιονον ἐκείνῳ, ὅτι ἐπὶ πρὶς χάρις γνώμης τῷ μετροπολίτῃ γένοιτο ἐπίσκοπος, t' τοῦτον ἢ μαγείᾳ σὺδος, ὅρῳ μὴ εἶναι ἐπίσκοπον, Conc. Nic. 1. Can. 6. vid. & Conc. Antioch. Can. 19.

|| Ὅτι πρὸ μνήσκοντος τοῦ ἐπαρχιωπὶς τῷ ἐν τῇ μετροπόλει — μὴ εἶναι δὲ πρὸς καθ' αὐτὸς συνόδους ποιῶν ἀντὶ τῷ παπτευμένῳ τὰς μετροπόλεις, Conc. Antioch. Can. 20.

* Τὰς ἐπισκόπους ἐκείνῳ ὅπως ἐκείνῳ χεῖρ t' ἐν αὐτοῖς πρῶτον, καὶ μὴδὲν τι πρῶτῃν πρῶτον ἀντὶ τῆς ἐκείνῳ γνώμης, Can. 34. Ap. & Concil. Antioch. Can. 9.

nance

nance of this Provincial Union, is due from Bishops to their Metropolitans, they make solemn Oath at their Ordination, to pay *all due Reverence and Obedience to him*, as in *our own Office of Consecration*.

And as there is this Provincial, and National Union of Churches, which is thus secured by the dependance of Bishops on their *Metropolitans*; so may there be *National and Provincial Schisms*, or Breaches thereof. And such there are, when Bishops, and their Clergy and People, break off from their *Metropolitane*, not falling or receding from his Ecclesiastical Authority over them; and create to themselves an opposite Primate, whom they set up against him. For then, they will make ordinations, and hold Provincial or National Synods, and dispatch matters of common or National concern, without him: so breaking all the Rules of Provincial or National Union, and dividing themselves from *their Head*, as he is call'd in the * *Apostolical Canons*. And when once an Anti-Primate or Metropolitan is made the *Head of a Schism*, it spreads it into all Dioceses, which will own him, and profess to bear *Canonical Obedience and Subjection*, or adhere to him. So that in such a Schism, all Dioceses of the Province come in, who do not disclaim the Schismatical Head, and stand off from him.

5. *Lastly*, when there is not only a setting up of *Schismatical and opposite Heads*, but moreover this is done in *opposition to pure worship and Doctrine*, and to support unchristian Corruptions of both: Then the way of worship and Tenets themselves, are Formed into Parties. Men are divided then, in opinion and devotion; and each way has a distinct body or society visibly to bear them up, and profess them. And when opposite Communions, are thus set up for opposite Worship and Articles, mens Communion must go according to their Opinion of the worship and Doctrine. For in a breach made for these, it will not be expected, that men should Unite themselves to those of a contrary minde, and keep off from those of the same minde; but take part with those, who agree with themselves. We must Chuse the Church, for the sake of the Religion, and Unite to that as Christs True Church, which sticks to the True Religion: Church Unity and Association, always supposing, and following True Christian worship and Doctrine, but never tying any to go off, and separate themselves from the same, as I shew'd before.

Such will be the effect of the preceding Apostolical and Ecclesiastical Rules, for keeping the Unity of the Church, and for avoiding Communion with the Schismatical breakers thereof, and their Assemblies, when a Schism is made, by setting up Anti-Bishops, to Head immoral, or otherwise sinful worship, Doctrines, or Practices, as in the foremention'd Cases. The meeting or Communicating in a Schism, has a Guilt and Criminalness of its own, tho' the matter of all the Prayers were Good,

* Car. 3.
4 Ap.

* Chap.
3. and 4.
Part. 3.

Good, and the Preaching Orthodox, which they were call'd to communicate in. It alone were a Bar to Communion, and would have the forecited Effects, as I have shewn. But 'tis stronger, when 'tis set up for the Maintenance of Error, and corrupt Devotion; and when Men are drawn into Schism, to be drawn on to other Wickedness, viz. to make shipwrack of Moral Conscience, and to prophane God by immoral Prayers, as they are in the above-named Cases.

CHAP. VI.

Of Ordinations of Anti-Bishops, which, though always Schismatical, are not always Nullities.

What I have said in the foregoing Chapter, I think may be sufficient as to the Point of *Communion with Anti-Bishops and their Adherents*. But I conceive it may not be amiss to add something further concerning *their Orders*; since the *validity or invalidity* thereof, is of greatest Consequence and Importance to the Church at such Times.

One thing, indeed, is said by St. Cyprian, about the Ordaining an opposite or Anti-Bishop against another, in a Church already fill'd, as when Novatian was set up at Rome against Cornelius, viz. That the *Anti-Bishop is no Bishop*: whence some conclude, that in reality he has not the Episcopal Powers conferr'd on him. * *Since after the first, there cannot be a second Bishop, says he, or two Bishops at once in the same Church, whosoever is Ordain'd after one is already in, who ought to preside alone, he is not really a second Bishop, but no Bishop at all.*

* Et cum post primum, secundus esse non possit, Cyp.

quisquis post unum, qui solus esse debeat, factus est; non jam secundus ille, sed nullus est. Ep. 55. p. 104. Ed. Ox.

And if such opposite or Anti-Bishops, receive or retain no Episcopal Powers, 'tis sure they can confer none. And then, they are really neither Bishops, nor Priests, who are Ordained by them. And so, neither good Baptisms, at least according to the Opinion of the *Africanes*, nor good Sacraments, which are of their administering. As * St. Cyprian, and the *Africanes*, answerable to this nulling of the *Ordinations*, null also the *Baptisms made by Schismatics*. And then, on every Ordination of Anti-Bishops against them, there would be a new and indispensable

* Vid. Cyp. Ep. ad Magn. Ep. 66. & ad Fubaia.

Epist. 73. & Concil. Carthag. de Bapt. Hæret. sub Cyp. ap. Cyp. pag. 229. & Epist. 75. pag. 221. Ed. Ox.

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Necessity,

Necessity, for all the suffering and oppugned Bishops, to insist upon their own Powers and Claims, lest otherwise the Church should neither have Bishops nor Priests, nor the People any valid Sacraments and Church-Administrations.

For the Anti-Bishops receiving no Power or Authority for these Administrations, from their Ordainers, *their Ordination being null*, as he says: They can not be impowered, according to the Christian Rules of conferring Powers, without a *New Ordination*. The conferring of Orders, or of Ministerial Powers, is tyed, by our Lord himself, to a particular way, viz. *Imposition of hands, by impowered Persons*. In point of Orders, as of *Baptism* and the *Holy Eucharist*, the effect is affixed to the Rite of God's Institution. So that such Imposition of Hands must give them. And if the former Imposition of Hands was null in these Competitions they can not have these Powers of Orders, but by a New one. The receding of the former Bishop, or his ceasing to make any further Competition, were they already vested with these Powers by their own Ordination, would give the Anti-Bishops scope to exercise the same, and to do it alone, without any Rent or Division. But such Recession, is no Ordination, nor gives them the Episcopal Powers, if they had them not before. Yea, I add, nor would any mere Allowance, or after-Ratification of Synods, confer the same, as I conceive without such *New and Valid Imposition of hands*. When Men pretend they have already received these Spiritual Powers, meer Allowance admits of their Pretences. But I see not, how that alone should confer the Powers, if before they wanted them. Nor doth mere saying, *I allow thee to be a Bishop or a Priest*, without Words not only *pre-supposing*, but actually and from that time *conferring* Authority upon the Persons, seem enough to make them such: Which in my Apprehension, would make little of the *Power of Orders*; and would be a very lax, and cheap Satisfaction to make good the Usurpations, which either now, or at any time heretofore, have been made by Sectaries upon the *Priests Office*. Besides when they would empower Persons, even Synods themselves, or Bishops met there, can not confer Orders, as I say, more than Sacraments, by what way they please, but are bound up, as I apprehend, to *Divine Institutions*: and are not left to dispose of Ministerial or Episcopal Powers, by way of Sentence, or of Legislation, but only by *Imposition of Episcopal Hands*.

But however it might be, in the Opinion of St. Cyprian, and the African Church of that Age; the Africans carrying the effect of Schism farther than others, to the Nulling of their Baptisms and Ordinations: I think this nulling of all Ordinations of Opposite or Anti-Bishops, or making them null in themselves, is no Catholic Doctrine, nor did the Church eye it self thereto, or procede thereby in other Ages.

The two most Famous Schisms, headed by opposite or Anti-Bishops in the Primitive Times, and consisting of Men, who retain'd the same Faith with the Catholick Church, were those of the *Novatians*, and *Donatists*. But the Ordinations of Anti-Bishops, were allow'd to make Men Bishops and Priests, in both these Cases.

One, was the *Schism of the Novatians*; which I think, presents us with the first setting up of Anti-Bishops in the Christian Church, against other Bishops keeping to the same Faith that was profess'd by themselves, and which is of the more Account in this Case, because of this St. Cy-

rian himself speaks, saying on Account of *Novatian*, when * he set up as an Anti-Bishop against *Cornelius*, that the second Bishop is not really *secundus*, but *nullus*; not a second, but none at all.

This Ordination of *Novatian* against *Cornelius*, intail'd a great Division and † *Competition of opposite Heads*, upon the Church. And the *Novatians*, as may be seen in *Sozomen*, could produce a Succession of Bishops, set up to head their Party against the Catholick Bishops, in the great Churches. But yet, excepting St. Cyprian and the *Africanes*, whom || St. Basil Notes to have strained the Effects of Schism too far, and to have out-shot the Mark in these Points; though these were Anti-Bishops, the Catholick Church did not look upon them, and the Priests Ordain'd by them, as meer Lay-men, or null their Ordinations, Baptisms, or other Church-ministrations. For, on their Return to the Ca-

tholick Church, the great Council of Nice Decrees, That * *such of them as should be found in the Clergy, should be in the same Order and Degree*, as they had been Ordained to in their own Party. And, that * *having received imposition of Hands, or being Ordained before: So, according to their Degree, they should remain in the Rank of the Clergy.* So that || *in any City, or Town, if there were none else in Orders, they still should be the Bishops and Priests thereof.* But

if at the Time of their Reconciliation, there should be a Catholick Bishop, or Priest, living there, that then the Catholick should have Preference, and the Novatian should be content with the Title of a Bishop, (without the Administration); or with a Presbyter, or Chorepiscopus's Place, that there may not be two Bishops in a City at once. Yea, and before such Return or Reconciliation to the Church, in great straitness or want of opportunities for Worship otherwise, the Catholicks resorted to their Churches,

and the

* Vid. Cyp. Ep. 44. p. 85, 86. & Ep. 55. p. 103, 104. Ed. Ox.

† Cum per omnes Provincias, & per Urbes singulas, ordinati sunt Episcopi, in ætate antiqui, in fide integri, in pressura probati, in persecutione proscripti, ille [*Novatianus*] super eos creare alios Pseudo-Episcopos ausus est, Cyp. Ep. 55. p. 112. Ed. Ox.

|| Canon Ep. ad Amphilocho. Can. 1.

* "Οι ευρισκόμενοι ἐν τῷ κλήρῳ ἔσονται ἐν τῷ αὐτῷ ᾠκίματι.

† Χειροθετούμενος αὐτοῦ, μίμεν ὅπως ἐν τῷ κλήρῳ.

|| "Ἐτε ἐν κήμαις, ἔτε ἐν πόλεσι, αὐτοὶ μοῖροι ἐυρίσκοντο χειροτονηθέντες, &c. Conc. Nic. prim. Can. 8.

* Hist Ecc to partake of Ministerial Offices from them, as * Sozomen reports they
1.4. c. 20. did in the Arian Persecution under Constantius.
& Soc. l.

2. c. 38. The Other, was the Schism of the Donatists, † begun by Men pro-
† Optat. fessing the same Faith, by the setting up of Majorinus as an opposite
Milev. l. 1. or Anti-Bishop against Cæcilian, the true and Canonical Bishop of Car-
p. 40. 41. thage. This Schism set Africk in a Flame, and quickly multiplied in-
42, &c. to a Number of Anti-Bishops and their Abettors, to confront the re-
Ed. Par. gular Bishops of the African Churches. The Case of these Anti Bi-
Albasp. shops, came about the Year of Christ 314. to be determined by the

* Beati Melchiadis ultima prolata
est sententia — paratus Communica-
torias Literas mittere, etiam iis, quos
a Majorino ordinatos esse constaret:
ita ut quibuscunque locis duo essent
Episcopi, quos dissensio geminasset,
eum confirmari vellet, qui fuisset or-
dinatus prior; alteri autem eorum,
plebs alia regenda provideretur. O
Virum Optimum! O Filium Chri-
stianæ Pacis, & Patrem Christianæ
Plebis! — Quam innocens, quam in-
tegra, quam provida atque pacifica
Sententia! August, Ep. Donatist. E-
piscopis Glorio, Eleuso, &c. que
est Ep. 162. Tom. Op. 2 p. 732. Ed.
Froben. Anno 1569.

† Ἐν ταῖς ἰδίαις πηδαῖς αὐτοῦ
ἀναδεχθῆναι, καθὼς καὶ ἐν τοῖς προ-
λαβασὶν χρονοῖς, περὶ τῆς αὐτοῦ δι-
αστάσεως γένεσθαι φανερόν ἐστιν, Conc.
Carth. Can. 71

ple, or Diocess, are converted from Donatism, if, at the time of their Con-
version, they have Donatist Bishops, who come over with them, * with-
* Τότ' αὖτε, ἀναμνη- out Controversie, say they in another Canon, they may have them still.
βόλως ἐ- Besides these famous Instances of opposite or Anti-Bishops, the same
χεν ἀξι- may likewise appear of others.
ωδῶσιν, Flavianus, from a Presbyter of that Church, was set up as an Anti-
Can. 103. Bishop, and Ordained at Antioch against Paulinus, who had for a

* Soc.
Hist. Eccl.
l. 5. c. 5.
p. 262.

* Agreement with his Competitor Meletius, sworn to by Flavianus himself,
was to hold it alone without any New Opposition, after Meletius's Death.
This Paulinus moreover, after the setting up of Flavianus against him,
was owned for the Bishop of Antioch, not only by the Bishops of Egypt,
of Arabia, and Cyprus; but also by the Bishop of Rome and the Occi-
dentals, who directed their Synodical Epistles to him, and none to Flavianus,

Chap. as is r
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Chap. 6. *tho' always Schismatical, yet not always Nullities.*

as is related by * *Socrates*, and † *Sozomen*. But yet, *Flavianus's* Ordination was not judged null, the great *Chrysostom* himself having his *Priests Orders* from him, as may be learn'd from || *Paladius*; and, whilst he was one of his Presbyters, preaching such excellent *Homilies*, as we have of his to the *People of Antioch*. And without any pretence of Nullity in his Ordination, on account the Church was fill'd by *Parlinus* at the time thereof; after the death of * *Paulinus*, and of his Successor *Euagrius*, without any New Ordination, he was admitted to *Communion*, both by the Bishops of *Alexandria* and *Rome*, who had rejected him as a Schismatical Bishop, whilst *Paulinus* and *Euagrius* were alive.

* Lib. 5. cap. 10. pag. 269.

† Lib. 7. cap. 11. pag. 717.

|| Vit. Chrysost. cap. 5. pag. 42.

* Theod. Hist. l. 5. c. 23. & Sozom. l. 3. c. 3. & l. 7. c. 15. & Soc. Hist. l. 5. c. 15. & Niceph. l. 12. c. 24.

In the Succession of Bishops in the Church of *Rome*, there have been numerous Ordinations of opposite or Anti-bishops, which have made no fewer, than 27 Schisms. And some of them, of long continuance, that, by the Ordination of *Clemens* 7th. as an Anti-bishop against *Urban* 6th. being reckoned to have lasted Fifty Years. But neither * these Anti-bishops, nor those Ordained by them, have been thought to want the Powers of Orders, nor to make any breach of the continued Series and Succession, of Apostolical Ordination, in that Church. Nor is it judged to do so, by our selves; we concluding our own to be a right and uninterrupted Succession of Orders, and not disowing it, in good part at least, to be derived from them.

* Bishop *Brambal* asserts the Ordination of an Anti-Pope to be as valid, as that of a true Pope. In his defence of the Protest. Ordination, p. Op. 1007.

In the *Arian Persecution*, of *Athanasius* and the *Orthodox Faith*, numerous were the unjust Deprivations of *Orthodox Bishops*; as of *Athanasius* at *Alexandria*, *Paulus* at *Constantinople*, *Liberius* at *Rome*, *Asclepas* at *Gaza*, *Lucius* at *Adrianople*, &c. These Bishops, being deposed for their adherence to the Truth, there was a Nullity in their deprivations, as I shewed || before; and notwithstanding those deprivations, they still fill'd those Churches, and were the true Bishops thereof; and accordingly * were communicated with and received as such, by the *Western Synods*. And that, because the depositions were not really for other Faults, which were falsely fixed upon their Persons; but for their holding the *Nicene Faith*, as the * Sufferers pleaded, and upon Examination, the † *Synods*, and the *Emperour* || *Constans*, found. But on their depositions, Anti-bishops were set up against them, and obtruded on their

|| Part 2.

Chap. 4.

* Soz. l.

3. c. 8.

& c. 11.

& 12.

* Soz. l.

3. c. 11.

p. 511.

& Soc. l.

* Soz. l. 3.

2. c. 20. p. 101. † Soz. l. 3. c. 12. & Julii Ep. ad Alexand. ap. Soc. l. 2. c. 23. || Soz. l. 3. c. 10. & Soc. l. 2. c. 21.

several

several Churches: as *Gregory*, and afterwards *George* were, against *Athanasius* at *Alexandria*; and *Eusebins* of *Nicomedia*, and after him *Macedonius*, were against *Paulus* at *Constantinople*; and *Felix*, against *Libertinus* at *Rome*; and *Quintianus*, against *Asclepas* at *Gaza*; not to mention others, in other places. And yet these Anti-bishops, being for the most part *Heretical*, as well as *Schismatical* Bishops, were not held to want the *Powers of Orders*, nor, if any of them left their *Heresies*, and returned to the Faith of the Church, was there any new Ordination required of them, or of those who had been Ordained by them.

Besides all this, instead of Anti-bishops being absolutely null, and in reality no Bishops; to heal, and compose the differences, of a miserably harassed and divided Church, on such Competitions it has been sometimes agreed, that, whichever of them were the Right, on the death of either, the Survivor should be owned, and the Church should have no other Bishop; and so all the Ordinations, and Episcopal Acts therein, should pass through his hands, and stand on his Authority, whilst he lived. Thus it was at *Antioch*, where the Church was divided into Two Parts, not for the cause of the Faith, which was common to them both; but of the Bishops, as *Socrates* * says, some owning and adhering to *Meletius*, and others to *Paulinus*. For, to heal and close this lamentable Schism, it was agreed, which † *Sozomen* calls an admirable Counsel, and expedient, that, on the death of either, the survivor should hold the See alone for his Life, without being confronted and opposed, by the Ordination of any other Person. To prevent which, an Oath was exacted of all in that Church, who seemed to stand fairest for the Episcopate, and of *Flavianus* among the rest, that on the death of either of the Bishops, they would not be Ordain'd Bishop of *Antioch*, whilst the other survived. * Which Agreement and Oath, being afterwards * broke by *Flavianus*, when, on the death of *Meletius*, he was Ordained Bishop against *Paulinus*, cost him so much trouble and difficulty, as he found to get himself received for the Bishop thereof, both in *Egypt*, *Arabia*, and *Cyprus*, and at *Rome*, and among the *Western Bishops*, afterwards.

Thus, though Men in a Schism, did ill in Ordaining others: yet were not those Ordinations null in themselves; but really conferred the powers of Orders, which the Persons might exercise if the Church pleased. And when once the Persons were reconciled, and had satisfied the Church for their Schism, they have often been allow'd to officiate in Virtue of that Ordination, without being Ordained over again, by the greatest Councils, and through the early and later Ages of the Church.

And this shews, that their Ordinations were not null in themselves. For if such Persons, had never received any Spiritual powers in their Ordinations, they had none to exercise. And had the Church been of this persuasion, it would never have admitted them to exercise those

POWERS;

* Hist.
Eccles. l. 5.
c. 9. p.
266.

† L. 7. c.
3. p. 706.
& Soc. l.
5. c. 5. p.
261, 262.

* Soz. l. 7.
c. 11. p.
717. &
Soc. l. 5.
c. 9. & 10.

POWERS, which it believed were never Conferred on them.

But though these Men, even after they had fallen into a Schism, or others who were Ordained therein, *had Orders*: yet was it in the power of the Church, to deny them the *Ministerial Exercise of their Orders*. Men must have the *Communion of the Church*, as well as *Orders*, before they can *exercise their Orders*, and minister to the Faithful in any Religious Assemblies. And though their Schism, doth not utterly devert, or exclude them from the Powers of Orders: yet it doth from the Communion of the Church, without which the Faithful, (who are not to seek, but to shun the Ministrations of Schismaticks, and Excommunicate persons) must not partake with them in any Exercise of Orders. And to this Communion, after once they have justly lost, and fallen from it, they are to be restored again in Degree more or less, and to be received to the Communion, either only of *Lay-members*, or else of Clergy, and to officiate according to their former Honors, as the Church pleaseth.

And as to this Admission and Allowance, *to exercise their Orders in its Communion*, the Church has acted variously, according as it saw cause. When Ordinations have been made against the Rules of Unity, though the Offenders thereby received Orders; yet, in care of these Rules, and to assert and keep up Discipline, it has at some times denied, as well as at other times granted its Communion to them, for their Exercise of the same. Where it judged that Rigor expedient, on their submission, it would receive them, to communicate as Lay-men. But, they should not be allow'd the Priviledges, nor permitted to act and officiate, as Bishops and Priests, in her Communion; nor should other Churches receive them, and joyn with them as such, till moreover satisfaction had been first given to those Rules of Unity in Ordinations, which had been broken in theirs.

And this it has done, not only in case of this great Rule, of *not Ordaining a Bishop into a full Church*: but also in case of other Rules, which are of less Account, than it is. Thus, of *Ordination into a Church already vacant*, if it is made *without the Metropolitans consent*, the Council of Nice, and afterwards the Council of Antioch, * Decree, That the Church shall not receive such an one for a Bishop. And of *Ordinations at large, without declaring the appropriate Church or Place*, wherein the Person Ordained is to officiate; the Council of Chalcedon decrees, † that they shall be invalid. Not to mention or insist also, on the Council of Nice's, rejecting of the || *Anti-bishops Ordained by the Schismatick Meletius*, * till they were confirmed by a more holy imposition of hands, as their Sy-

Antioch. Can. 19. † Ἀντιοχ. ἐχεν τὴν τοιαύτην χειροθεσίαν. Concil. Chalced. Can. 6. ὡς τὴν χειροτονίαν αὐτῶν. * --- Μυστικὴν χειροτονίαν βασιλεύοντες, Epist. Synod. C. 1. ap Soc. Hist. Eccl. l. 1. c. 9. p. 28. & Ap. Theod. l. 1. c. 9.

radical

* Epiph.
adv. Hæ-
res. l. 2.
Tom. 2.
Hæc. 68.
c. 1.

nodical Epistle says; because there was an incapacity more than ordinary for giving Orders, not only to Anti-bishops, but to any others, in his Case; which, because it may be of use in this Argument, I shall give an Account of.

Melchius, was Bishop of *Lycus* in *Egypt*, under the See of *Alexandria*; and, as *Epiphanius* * relates, was next in dignity and power to Peter the Bishop of *Alexandria* himself, And he, with his Adherents, broke

* — Ὅσοι καὶ ἰδίαν ἡνυχοντο, καὶ ἴποι καὶ ἰδίαν, καὶ τὰς ἄλλας, &c. *Epiph. ib. c. 3.*

† — Καθίστα κληρικούς, ἐπισκόπους, &c. Καὶ ὁκοδόμοι ἐκκλησίας ἰδίας, &c. *Ib. c. 3. vid. etiam Epist. Synod. Conc. Nic. 1.*

off from the Unity of the Church, and set up a Schism, separating from Peter the Bishop of *Alexandria*, and * assembling for Prayers, and other Divine Offices by themselves; and † Ordaining opposite Bishops, Priests, and Deacons, for the erection of opposite Churches, in several places, as *Eleutheropolis*, *Gaza*, and *Elia*, as *Epiphanius* says. And these separate erections of Churches, and op-

posite Ordinations, he made, after he had been justly deposed by Peter in a Synod, (as we are assured by *Athanasius*, who had the best Opportunities to understand the Truth of these Matters, and the most cause to inquire into them, and also by *Socrates* afterwards.) And that too, * among other Crimes, for his having fallen in the Persecution, to deny the Faith, and to sacrifice to Idols. Which Crimes, when any Bishop or Clergy, were once convicted of, by the great Rule of Church-Discipline, they were never afterwards to exercise

* — Ἐπὶ πᾶσι ἐλεγχεθέντα παρονομίας καὶ δυσίας, ἐν κακῇ συνοδῇ, καθάπερ, *Athian Apol. ad Constant. pag. 777. Ed. Col. & Soc. Hist. Eccl. l. 1. c. 6. pag. 14. & Theod. l. 1. c. 9.*

any Clerical Powers, or to officiate as Bishops and Clergy; but, upon their Reconciliation, were to be received only to Lay-Communion.

After such Falls, says *St. Cyprian*, 'tis in vain for any to seek to usurp the Episcopacy; since 'tis manifest such Men can neither preside in the Church of Christ, nor ought to offer Sacrifice to God. Chiefly, since it has been Decreed by *Cornelius*, and by *Us*, and by all the Bishops of the whole World, concerning them, that after such Offence, they may be * admitted to Penance, and the Peace of the Church, but must stand removed from the Honour of the Priesthood and Clerical Orders. According-

* — Decreverit ejusmodi homines ad Pœnitentiam quidem agendam posse admitti, ab Ordinatione autem Cleri, atque Sacerdotali honore prohiberi, *Cyp. Ep. 67. p. 174. Ed. Ox.*

† — Satis gratulans, si tibi, vel Laico communicare contingeret, *Id. Ep. 67. p. 173.*

|| — Sic tamen admissus est *Trophimus*, ut Laicus communicet; non, secundum quod ad te malignorum literæ pertulerunt, quasi locum Sacerdotis usurpet, *Cyp. Ep. 55. ad Antonian. p. 106. Ed. Ox.*

ianus, only to communicate as a Lay-man, not to usurp the Priests Office any more, as some malicious persons had inform'd him, which made Antoninus complain of the same to Cyprian, as a Violation of this known Rule of Discipline. And in Vertue of this, being the known and received Rule of the Church, the Donatists sought to invalidate and overthrow the Ordination of *Cecilian*, against whom they had set up their Anti-bishop *Majorinus* at *Carthage*: *pretending, that *Cecilians* Ordainers, particularly *Felix* of *Apsung*, had been *Traditors* in the preceding Persecution, or had fallen from Christ, and deliver'd up their Bibles to be burnt by their persecutors. Which Charge, had it been true, as it was false; would have been received and owned for a just Exception, on both sides. And the *Catholicks* would have rejected *Cecilian*, till he could make out some better Ordination; as well as the Council of *Nice* did these *Egyptian* Anti-bishops, that had no better Ordainer than *Meletius*, who stood guilty of the like Offence. But it was rejected in *Cecilians* Case, as being a malicious Forgery, the Donatists thereby impudently laying their own Crimes on others, hoping that would hinder men from inquiring after the same in themselves.

Indeed, as *Epiphanius* * relates this Matter, *Meletius* made this Schism, and Ordained these Anti-bishops, not after he had sacrificed to Idols, and had been Synodically condemned by *Peter* for the same; but whilst he, as well as *Peter*, was a stout Confessor for the Faith against Idols, and in his Zeal for the Discipline of the Church, against *Peters* easiness in admitting the Lapsers, who fought to them, whilst they were together in prison, for the peace of the Church. But *Athanasius*, who was nearer to this Transaction, and who, after some others, was chosen to succeed *Peter* in the same Church, is more like to understand the Truth of this Affair, than *Epiphanius* was. Whom

* *Baronius*, and † *Petavius* look upon as misled into this account, by some false Acts or Histories of the *Meletians*, who dealt injuriously with *Peter* and the *Catholicks* in *Egypt*, like

the Donatists did with *Cecilian* and those *Catholicks* in *Africk*; on whom they labour'd to fix the Crime of being *Traditors*, whereof the *Catholicks* were free, but they themselves were notoriously guilty.

Thus, though their Orders were valid in themselves, without which they could have been received at no time; yet have they not always failed to Claim and obtain the Churches Communion, without which persons could not be received by the Faithful to exercise the same. And this has been, when the Church saw fit and expedient, to insist upon the Rules of Unity in Ordinations, and more vigorously to assert Ecclesiastical Law and Discipline.

And this, it might assert, or relax, as it saw Cause. Ecclesiastical

* Optat. de Schif. Donat. l. 1. p. 41. 42. Ed. Par. Alb.

* Epiph. adv. Her. Her. 68. c. 2. 3.

* Baron. An. Tom. 3. p. 11, 12, 13. ad An. 306.

† Petav. Animadv. in Epiphani. ad Her. 68.

Law and Discipline, is not a Rule of indispensable Obligation to the Church; but such as it may, and oft-times has receded from, on great reason and necessity. What Rules the Church makes, the Church may alter and go off from in particular Cases, as need shall require, and as may best serve those ends for which it made them.

Accordingly, Rules of Discipline, have not been one and the same

* Can. 4. Conc. Nic. primi, & Can. 13. Conc. Carthag.

† Can. Ap. 14. & Conc. Nic. Can. 15. & Conc. Antioch. Can. 21.

|| Can. 11.

* Conc. Chalced. Can. 1.

† Conc. in Trullo Can. 2.

|| Can. Ap. 6. & 81. & 83. & Conc. Constantin. 1 & 2 Dist. Can. 11.

in all Ages. For, to omit others, the ancient Councils asserted the * free Election of Bishops, (nominated here by the Prince,) to the Bishops of the Province: And forbid the † Translation of Bishops, from poorer to richer Sees: And the Attendance of Bishops, about Courts of Princes, the Council of || Antioch, confirmed afterwards at * Chalcedon, and in † Trullo, forbidding them to go to the Emperor, without the approbation and Letters of the Metropolitane. And || excluded both Bishops and Clergy, from intermeddling, and incumbering themselves, with Secular Trusts, and

Administrations. All which are otherwise in these latter Ages.

And such Rules of Discipline, as have been observed more strictly, have not had one equal and uniform Tenor of Observation: but have been sometimes remitted, and sometimes exacted and stood upon, as the Church was driven thereto by prudential Reason. Thus it has been with the Canons or Rules of Discipline, about Ordinations. Which, as the Church has sometimes insisted on, as I noted, to vacate the Ordinations, which any Bishops made against them; I mean, to deny the Persons its Communion, without which, whatever powers of Orders they had received, they could not be received in any Assemblies of the Faithful, to exercise the same: So were they at other times relaxed and over-ruled by the necessities of the Church, and the Persons, on their reconciliation, admitted to officiate in virtue of such Orders, as I think may abundantly appear by the fore-cited instances. And this very Reason is given for it, by the African Fathers in the Synod of Carthage, when they admit of the Ordinations of the Donatists, which the Transmarine or Italian Synod had rejected: telling Pope Anastasius, that this Reception of them to the same Orders, was for the * great necessity of Africk, — for a † better provision for Catholick Unity, and for || the benefit and peace of the Church.

* Τὴν Ἀ-
φρικανὴν
μεγαλὴν
ἐκκλησίαν
† τῆς κα-
θολικῆς ἐνότητι.

|| Διὰ τῆς ἐκκλησίας ἐξήντησε καὶ χριστιανότητι, Conc. Carth. Can. 71.

These instances and proofs, I think may be sufficient to shew, that Anti-bishops, and others of their Ordination, have Orders; though, being in a Schism, the Faithful ought not to joyn with them in their

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use thereof. Their Schism, makes them Sinners in receiving, and in using their Orders, and shuts out others from communicating therewith. But it doth not utterly destroy, and null their Orders; nor must it be said, I conceive, that by such sinful Ordination they receive nothing; or, that whatever they had formerly received, they lose by falling into Schism, so as that thenceforward they have no Orders, nor are Bishops or Priests at all.

The Donatists indeed, as St. Austin reports, asserted this, and taught, that * by breaking off from the Church, though men did not lose the Baptism which they had received before, yet they lost their Orders, or the Authority and Power of Baptizing. And on pretence thereof, they re-baptized those, who, since the Breach, had been baptized by any of the Catholick Clergy,

fit amitti, & Sacramentum ordinati possit amitti: quoniam dicunt, recedens ab Ecclesia Baptismum non amittit, jus dandi tamen amittit, *August. cont. Ep. Parmen. l. 2. c. 13. Tom. Op. 7.*

As to which, he owns, that whilst they continue in their Schism, they sin in exercising their Orders. * *They do not do right, saith he, in giving Baptism to others, whilst they themselves are broken off from the Church.* — † And it is to their own destruction, so long as they have not the Charity of Union. — || *The having Baptism themselves, and conferring it on others, are both pernicious, whilst they continue out of the Bond of Peace.* — quidem ad perniciem suam, quamdiu Charitatem non habent Unitatis || — Quæstio — quin perniciose habeant, pernicioseque tradant extra vinculum Pacis.

But, though they ought not to use these powers, till they have amended their Schism: yet, as he says, they have them if they will use them, and the Acts of Orders are not Nullities, which are done by them. * *There is no Question now to be made, saith he, and it has been a thing discussed, considered, and established through the whole World, that they, who are broken off from the Unity of the Church, do for all that retain, both their Baptism, and their Orders or Power of Baptizing.* † — *When correcting the Error of their Schism, they are received to the Unity and Peace of the Church; if it seem needful, or expedient to have them bear their former Offices, their Prelates are not to be Ordain'd again, but as their former Baptism, so their former Or-*

integra: quia in Præcisione fuerit Vitium, quod in Unitatis pace correctum est; non in Sacramentis, quæ ubicunque sunt, ipsa vera sunt.

* Ipsi explicant quomodo Sacramentum baptizati non pos-

* Non recte dant, qui ab Unitate discedit.

† — utrumque nulla est,

* De iis, qui ab Ecclesiæ Unitate separati sunt, nulla jam quæstio est, quin & habeant, & dare possint, & quin perniciose habeant, pernicioseque tradant extra vinculum Pacis. Hoc enim jam in ipsa totius Orbis Unitate discussum, consideratum, perfectum atque firmatum est.

† Siquando ex ipsa parte venientes etiam præpositi, pro bono pacis correcto Schismatis errore suscepti sunt; & si visum est opus esse, ut eadem Officia gererent quæ gerebant, non sunt rursus ordinandi, sed sicut Baptisma in iis, ita Ordinatio manet

ordination remains intire in them. For their Fault lay in their Schism, which is corrected by their being settled anew in the peace of Unity: not in the

holy institutions, either of Baptism or Orders, which wheresoever they are really, are of validity.

* — Et cum expedire hoc videatur Ecclesiæ, ut præpositi eorum venientes ad Catholicam Societatem, honores suos ibi non administrent: non eis tamen ipsa Ordinationis Sacramenta detrahuntur, sed manent super eos. Ideoque non eis in populo manus imponitur, ne non homini, sed ipsi Sacramento fiat injuria, Aug. 1b. l. 2. c. 13. cont. Ep. Parmen.

* — Yea, and when on such reception to the Communion of the Church, it seems expedient not to admit them, to the administration of their former Orders: yet even there, adds he, is not the power of Orders withdrawn from them, but remains still lodged in them. Which also may appear from hence, because, on their Reconciliation, they are not made to stand among the Penitents, as other

Offenders among the people are, and there to receive penance, and absolution, by imposition of hands: Which is omitted towards them, not because it would be an injury to their persons, (Schism being as Criminal, if not more Criminal in them, than it is in others;) but because it would be an injury to their Orders, which Orders therefore must be still inherent in them at that time to give them that Exemption. For no * person in Holy Orders, as Bishops, Priests and Deacons, was lyable, or ever made to do penance, by the ancient Rules and Discipline of the Church.

* — Confirmation est, ut si quando

Presbyteri, vel Diaconi, in aliqua graviore culpa convicti fuerint, qua eos a ministerio necesse fuerit removeri; non eis manus tanquam Penitentibus, vel tanquam Fidelibus Laicis imponatur, Conc. Carth. 5. Can. 11. Tom. 1. Concil. p. 734. Ed. Bin.

* Conc. Carth. sub Cypr. Suffraganeis 4. 16. 19. 48. 65. 76. ap. Cyp

And before them, * St. Cyprian and the Africanus of his Age, together with Firmilian of Cæsarea in Cappadocea, carryed the effect of Schism

* Ib. suffrag. 4. so far, as quite to set aside all Ministerial Acts of Schismatics. And on that Account, they equally null'd, both their * Ordinations, and their Baptisms. The powers of Baptizing, and Ordaining, and of doing other Ministerial Acts, are powers of the Holy Ghost. And by Schism, in their Account, the † Schismatics fell from the Grace of the Holy Ghost; and, having lost it themselves, were no longer empowered to confer it on others, either in Baptism, or Ordination, being thenceforward, as to these powers, as meer Lay-men, as St. Basil recites their Opinion.

* Can. 1. of Asia, as he * says, were altogether of another Opinion: So, in his Canonical Epistle, which was received into the Code of the Universal Church

Chap. 6. *tho^t always Schismatical, yet not always Nullities:*

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Church by the * *sixth Council in Trullo*, he admits those Ministerial Acts * Can. 2. and Baptisms, when done by Bishops, or by others of their Ordination, in a Schism.

Yea, and even *Cyprian* and those *Africanes*, who were for nulling these Acts and Baptisms of Scismatics, seem to have been for this only in regard to their own Communion, or by denying Communion to them in their own Churches, in way of asserting Discipline and Canons; but not to have thought them naturally, and essentially null in themselves. And this, I think, is plain from hence. Because, though, in care to keep up Discipline, they null'd these Acts as to their own Communion, in the case of any of their own Members: Yet they declare, that if

any other Churches admit them, *they will not break Communion with them, on account thereof.*

* *We judge none, nor will exclude any from our Communion, who shall be of another Opinion*, says St. Cyprian at the Head of the Council of Carthage, when they made this Determination.

And again, in another Council, when they writ to Stephen of Rome to concur with them, in rejecting, * *not only the Baptism, but the Ordination of Men in Heresy or Schism, and in receiving them, when they returned to the Church, only to Lay-Communion: They declare, that || if any*

of their Brethren, who have imbibed another Opinion, are still for sticking to their former Sentiments, they are not forcing any, nor for breaking Communion with those, who are for preserving that Band of Concord and Peace, which ought to be upheld in the College of Bishops. So that if any Persons of such Baptism, or Ordination, came to them with Communicatory Letters from any other Bishops; they would admit them to all Acts, whether of Lay, or Clerical Communion, in Carthage and Africk, which they had been admitted to at home, the denial

whereof, as I shewed * before, had been to break Communion with other Churches, which they disclaim. And if they would admit them to communicate thus with them in their Churches, they could not think, either their Baptisms or Ordinations, null in themselves. For the Communion professed in the Creed, is a Communion of Saints, or Christians, who are listed or made Christians, by Baptism; and Clergy-men, by Ordination: and there is no admission of Un-baptized Persons, to those Acts which are proper to the Faithful; or of Un-ordained Persons, to those Privileges and Functions which are peculiar to the Clergy, in the Church of Christ.

But.

* *Neminem judicantes, aut a pure Communionis aliquem, si diversum senserit, amoventes. Præloqu St. Cyp. in Synod. Carthag. de Rebapt. Hæret. ap. Cyp. p. 229. & Cyp. ad Jubæianum Ep. 73. p. 210. Ed. Ox.*

* *Si qui Presbyteri, aut Diaconi — postmodum Perfidii ac Rebelles contra Ecclesiam steterint — & contra Altare unum — Sacrificia foris — offerre conati sunt; eos quoque hac conditione recipi cum revertuntur, ut communicent Laici, & scitis habere quod admittantur ad Pacem, qui Hostes Pacis extiterint, &c. Cyp. & ceteri Stephano Fratri, Ep. 72. p. 197.*

|| *Scimus quosdam quod semel imbibierint nolle deponere, — sed salvo inter Collegas pacis & concordie vinculo, — Qua in re nec nos vinctuam facimus aut Legem damus, Ib. p. 197, 198.*

* Ch 2.
Part 3.

* Quisquis post unum, qui solus esse debeat, Sc. Cyr. Epist. 55. pag. 104.

* Ἰνα μὴ ᾖ τῇ πόλει διδοῦναι τὸν Conc. Nic. primi Can. 8.

But against all this it may be Objected, that there is to be but one Bishop at once in a Church, as * St. Cyprian alledges, and as the great Council of Nice afterwards * provides: and that the Bishop in the Church, is the Principle of Unity.

And that the admission of the Ordination of Anti-bishops, will be against the Nature of the *Spiritual Monarchy*, the Nature of Monarchy not admitting of two at once. And, as the Throne can hold but one, so the Electors, where the Monarchy goes by Election, can chuse but one: who being once chosen, they can elect no more, nor can confer the same powers on any other, till the Throne becomes vacant again.

But as to the Bishops being the principle of Unity, that respects the Peoples Duty, of holding Communion with him; his being the Principle of Unity to the Church, binding the Church to depend on him, and incorporate under him, and to communicate with him. And as to this, the Members, who are already subject to a rightful Bishop, are not to admit of a second Bishop. That is, if such an one is set up, they are not to unite themselves to him, and turn over to his Communion, as I think may sufficiently appear, from what I have * above discoursed on that Point; but are to stand off from him, as from one that makes a Schism. And thus every Church as a Spiritual Monarchy, is not to be possessed by two at once, since all must adhere to one: And though the second, who is set up in opposition, be a Bishop, yet he is not their Bishop, nor may any of them break off from their rightful Head, to joyn in his Communion.

But though the Anti-bishop in any Church, can not oblige or hold all the Members thereof to himself, as the principle of Unity; yet may he have all, that is of the essence of Episcopacy. For, to be an Head of Union in the Church, is not of the essence of a Bishop. It may be separate from the Episcopal powers; as it is, in all Bishops falling into Heresie, or Schism. For they are no longer Heads of Union, since none are * bound to follow them, but all are to break Communion with them. But yet they are Bishops still, and do not thereby fall from the powers of Ordination, nor, on their Re-union to the Church, need to be Ordained again.

'Tis true, one main use of Episcopacy, is to be a means of Unity. But yet, it is not so for this use, as to be null, or cease, when it misses, or fails thereof. Even as Baptism, or the Eucharist, are for Unity: * We being all baptized into one Body; and being [†] one Body, as partaking all of one Bread, as the Apostle says. But yet, they do not always cease, or fail of their effects, when administered in breach thereof: and Baptism, as was held by the ancient Church, and as we all hold now, is still valid, though performed by Schismatics.

When

* 1 Cor. 12. 13.
† 1 Cor. 10. 17.

* Vid. Part 3. c. 4. §.

When they miss of this, they have other uses. As the Sacraments, besides keeping Unity among the Members, enter and raise the Covenant of Grace. And Episcopacy, besides the use, of keeping the Church one and unbroken is for administration of the Word, of Prayers, and Sacraments, and for Ordaining others to do the same. And though all these ought to be exercised in the Unity of the Church, and 'tis a great Sin when 'tis otherwise: yet such sinful Exercises, are no Nullities, as if the Persons had no powers, or as if the Administrations had no effect at all.

In the *State-Monarchy*, I grant; that the *Regal Powers*, and this use of their being a principle of *State-Unity*, are more closely and constantly connected. And that, as he, who has the Regal Powers, is the principle of *State-Union*: so he, who is no such principle, and to whom the People are not bound to unite, has truly no Regal Authority or Powers. And in *Elektive Kingdoms*, if, whilst the Throne is full, the Electors, (whose power of choosing is only in Vacancies,) pretend to choose another; they really confer no Regal power, nor make a King, but an Usurper. This is, because secular powers, are more limited to Territories and Precincts; and because no King, can be a King at large, but must only be a King, of such or such a Place, or Countries.

But in the *Spiritual Monarchy* 'tis otherwise. For the Collation, and Reception of the Episcopal Powers, is not with precise Limitation to such a particular place or Diocess; but indefinite, or with respect to the Church at large. Or expressed, as it is in our *Form of Ordination*, *by receiving of the Holy Ghost for the Office of a Bishop, for the Church of God*. Which makes any person, not a meer Local, but a Catholick Bishop; or one vested with Episcopal powers, and under no want of inherent Authority to exercise Episcopal Acts, (if, as a Conscientious Lover of Unity, he be not otherwise restrained by Rules of maintaining Unity and Order,) in any part of the World. The *first Bishops*, being chosen from among the first Converts, were first vested with powers; and then, by gathering more Profelites, were to get Subjects, and enlarge Territories, being *Ordain'd Bishops of those*, * *who should afterwards believe*, as St. Clement says. And the *Holy Apostles*, who stood vested with all the Episcopal powers, were not tyed to any place; but, by Christs Commission, were left equally, and indefinitely, to the whole Church. And till the *great Council of Chalcedon*, which was held about the Year of Christ 451. were the *Periodontai* or *Circuitors*; so called, as || *Zonaras* observes, *because they were to go about hither and thither, to keep the Faithful in their Duty, not having any fixt Place or Chair of their own*. At the *Synod of Laodicea*, about the Year of Christ 363. *μεταχρησάμενοι κατὰ τὴν τοῦ πνεύματος καὶ ἐχούμενοι καθ' ἑαυτοὺς ἐκείναις*, Zon. in-Can. 57. Concil. Laod.

* Τὸ μεταχρησάμενοι τὴν πνεύματος
Clem. Ro. Ep. 1. ad Cor. p. 89 Ed. Ox.
|| μετὰ τὴν ἐκείναις
δὲ κατὰ τὴν τοῦ πνεύματος

* Vid.
Concil.
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Can. 57.
& Ball.
& Zonar.
in Can.

|| ΒΑΛΕΝ-
ΠΩΝ ΤΙΝΑ
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ΤΕΡΩΝ

ΠΡΕΣΒΥΤΕΡΩΝ
ΚΑΙ ΠΕΡΙΟΔΟΥΤΩΝ
Concil. Chalced. Part 2. A.D. 10. p. 382. Tom. 3. Concil. Ed.
Bin. 1. Δεχόμενος ὁ πατριάρχης εὐλαβέσας τὸ πρεσβύτερον καὶ περιόδουτον Ἀλέξανδρον, Ibid. Part 2.
A.D. 4. p. 323.

* ΜΗ-
ΝΥΝΑ ΛΕ-
ΛΥΜΕΝΩΣ
ΧΕΙΡΟΤΟ-
ΝΟΥΜΕΝΟΙ
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ΠΡΕΣΒΥ-
ΤΕΡΟΝ ΜΗ-
ΤΕ ΔΙΔΑΚΤΟΝ, ΜΗΤΕ, &c. ἐν μὴ ἰδικῶς ἐν ἐκκλησίᾳ πόλεως, ἢ κώμης, ἢ μαρτυρίας, ἢ μοναστηρίου, ἢ χειροτονουμένων ἐπιτηδεύουσιν, Conc. Chalced. Can. 6. 1. Ἀκυρον ἔχουν τὴν τοιαύτην χειρο-
τονίαν, Ib. || Concil. Lat. 3. c. 5. & Conc. London. Anno Dom. 1200. ap. Bin. Tom. 7. Conc.
p. 783. & Canon. Eccles. Anglic. Can. 33.

365. *tis * left to these *Perioudontai*, to supply the want of *Fixt Bishops*, in those places and *Countries*, that were not thought considerable enough to have a Bishop fixed among them. And afterwards, at the time of the Council of Chalcedon, mention is again made of them. As of one || *Βαλεντινιανόν*, whom, being a scandalous *Liver*, *Ibas* is accused in the Council, to have Ordained *Presbyter* and *Perioudontes*. And of one † *Αλέξανδρον*, who, in the same Council, is styled the most Reverend *Presbyter*, and

Concil. Chalced. Part 2. A.D. 10. p. 382. Tom. 3. Concil. Ed. Bin. 1. Δεχόμενος ὁ πατριάρχης εὐλαβέσας τὸ πρεσβύτερον καὶ περιόδουτον Ἀλέξανδρον, Ibid. Part 2. A.D. 4. p. 323.

This great Council of Chalcedon, indeed, * forbids any *Presbyter*, or *Deacon*, to be Ordain'd absolutely, or at large, i. e. without having, and declaring the appropriate place, or seat, wherein he is to officiate; and † vacates the Ordinations, which shall be made otherwise. And the same has been done since, by the Canons of other Councils, || forbidding any to be Ordain'd sine titulo, without a Title, to some certain Place, or Benefice.

Concil. Chalced. Can. 6. 1. Ἀκυρον ἔχουν τὴν τοιαύτην χειροτονίαν, Ib. || Concil. Lat. 3. c. 5. & Conc. London. Anno Dom. 1200. ap. Bin. Tom. 7. Conc. p. 783. & Canon. Eccles. Anglic. Can. 33.

But these Local Limitations, or Appropriations of place in giving Orders, come not in, for the necessity and essence of Ordination. And therefore some are excepted therein, and allowed still to be Ordain'd without them; whose Ordinations are notwithstanding as valid, as theirs who are Ordain'd with them. * Thus, *Fellows*, and *Chaplains* of Col-
leges; and *Masters of Arts*, who have been able to live five years of themselves in the Universities, &c.

are excepted by our * own Canon: and || they, who have *Patrimony*, and *Provision of Maintenance* of their own other ways, are excepted by the Canon of the Council of *Lateran*. And if such Limitation of place, were of the essence of Ordination; they could be but once placed, as they are once Ordain'd, and not remove from place to place without a new Ordination. But they were brought in, for a prudent provision, to keep the Clergy from being burthenfome; or to prevent more entering into Orders, than are requisite for the Churches Needs, or can live upon its maintenance, as appears by the *Canons* themselves.

Moreover, *Bishops*, when for this purpose, and for maintenance of *Unity* and *Order*, they are tyed up to places in their Administrations; besides

* Can. 33. Eccl. Anglic.

|| Nisi forte talis, qui Ordinatur, extiterit, qui de sua, vel Paterna Hereditate, subsidium vitae possit habere, Concil. Lat. 3. cap. 5. p. 658. Tom. 7. Concil. Ed. Bin. Paris. 1636.

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besides the local relation, of Bishops of such a place, who are to have a more special regard for their own proper Division: they stand also, as I have *already shewed, under another relation, of *Catholik Bishops*, * Part 3. or of *Bishops of the Church at large*, who, as there is need of it, and c. 4. as occasion is offered, are to have a general inspection and regard too for all the rest. * *The collection of all Churches, as St. Cyprian says, is but one Episcopate; and those many People, who are fed, and inspected by so many Pastors, make all but one Flock, Whereof particular Dividends are so intrusted to every single Bishop, as to make them stand obliged and accountable, not only for their own rata pars, that is their proper share or division; but, as Partners in a Bond, each of them pro solido, i. e. for the whole sum.*

* *Et si Pastores multi sumus, unum tamen Gregem pascimus, Cyp. Ep. 68. p. 178. Episcopatus unus est, cujus a singulis in solidum pars tenetur, De Unitate Eccles. p. 180. Ed. Ox.*

These local Limitations, and Appropriations of Precincts, to have every Bishop the Bishop of some place, and to have but one Bishop at a time in a City or Place, are great and necessary Rules, 'tis true, of Order and Unity. And all the Pastoral Powers, are most highly served by having them to direct their Exercise; and would be mightily disturbed, and hindered of their end, by the want thereof: So that they are conscientiously, and carefully to be observed, and maintain'd in the Church.

But their Necessity, is for Order and Unity, not for the Being of Episcopacy. And when there are two Bishops, heading seporate Churches at once in a place; that duplicity, must only prove one to be a Schismatick; but doth not prove him, as I think may sufficiently appear from what has been here discoursed, to be no Bishop. Nay, while this separation of Churches could be without the Guilt of Schism, as it was in the first standing off of the Jews from the Gentile Converts, and as the blessed Apostles themselves allow'd it should be for a time, till the Jews could be brought to see the Lawfulness of communicating with Gentiles, which was contrary to all their former received Opinions: I say, whilst such separation was to be tolerated without imputation of Schism, to suit the necessity of the Church during their prejudices, 'tis very likely there were two Bishops set up in the same place by the Holy Apostles themselves. Thus, in the City of Rome, 'tis probable, that at first there were at once two Churches, one of Jews, and the other of Gentiles, gather'd there by the two Great Apostles, St. Peter and St. Paul. Epiphanius says of both these Apostles, that at Rome, they were *both the first Apostles, and the first Bishops. And sets down the Bishops in the first Succession of that Church, double. Of the Roman Bishops, this, † says he, is the succession, Peter and Paul, Linus and Clement

* *Πατριάρχης δι' Ἀποστόλων καὶ ἐκ τῶν ἀποστόλων*
† *1. Petr. 27. Sect. 6. t. 1b.*

* Here *Clemens* is the first who is set single, under whom, I suppose, was the Union of both Churches; who, on this score, is made the first Bishop in some reckonings, viz. as being the first over both Churches so united.

ed intermixed; *Epiphanius* noting it as a thing extraordinary and unusual in the Church of

* *Clemens, Eusebius, Alexander, Xystus*, and so on. And this is thought to be the best Reconciliation of those various accounts, of the first Successors to the Holy Apostles, in that Church. And the like may reasonably be thought of other Churches, where *Jews and Gentiles* lived intermixed; *Epiphanius* noting it as a thing extraordinary and unusual in the Church of *Alexandria*, (which was a place much inhabited and resorted to by the *Jews*, and where the * first Church was planted by *St. Mark*, who was made Bishop thereof by *St. Peter the Apostle of the Jews*,) || that it had never at any time had two Bishops in the same City at once, like other Cities. So that, what the having of two

† Act. 6. 9.

* Euseb. Hist. Eccl. l. 2. c. 16. & Niceph. Cal. l. 2. c. 42. & c. 35.

|| Οὐ γὰρ ποτε ἡ Ἀλεξανδρεῖα διὰ τοῦ ἐπισκόπου ἔχεν, ὡς δι' ἄλλαι πόλεις, Ἐπιφ. Hær. 68. Nu. 6.

Bishops in the same City at once, strikes at, is the Duty of Church-Unity. But where it could be tolerated without imputation of Schism, and was not destructive of the required Unity, (as it was not in those first beginnings of the Church, when God was pleased for a time to tolerate the former separation between *Jews and Gentiles*, till the *Jews* had out-grown their Prejudices against communion with *Gentiles*,) it was not destructive of, or inconsistent with the Being of Episcopacy.

Thus, is not the opposite or *Anti-bishops Ordination*, but only his Communion excluded, by having but one Bishop in a Church at a time, and by the rightful Bishops being the Principle of Church-Union. Because another is their rightful Bishop, he can not be the Bishop of that place or Diocese, since they can not have two Bishops at once. And because that other is their principle of Union, they are not to communicate with him, as I have shewn at large in the preceding Chapters. But though he is not *their Bishop*, nor is to have the communion of the Faithful by reason of his Schism; yet he may be a Bishop, and have the powers of Orders, by imposition of Episcopal Hands in his own Ordination. So that among such Anti-bishops and their adherents, we are to lament the loss of Unity and Church communion: but not of all Orders and Baptisms, as if, by such Schism, they were rendered utterly incapable, either to baptize or ordain, and so were like to have neither Priesthood nor Christianity left among them.

CHAP. VII.

Of the Excuseableness of the Peoples receiving Ministerial Offices from Men in a Schism, rather than live without any at all.

BUT under such Divisions, the rightful Bishops and Clergy, supposing the sufferers to be in the right, may be too few to give general opportunities, for all those good Christians who would keep to them, to communicate in Ministerial Offices. And in vast numbers of places, for the *People* to shun communion with the Clergy adhering to the Anti-bishops, or taking part with them, will be to have no communion at all in any Ministerial Offices, since they can not have them from any others. I do not say it will be so with the Clergy themselves, whose part and place being to afford Ministerial Offices, they need not want them unless they please: and if they can have any, though but *one* or *two* to joyn with them therein, they may minister in an *Holy Assembly*, who have *Christ in the midst of them*, as * he him-
 self says. But though they will not fall under this necessity, nor have such ground to plead the favour of this Case; yet the People often may. And supposing the Schism, what is to be done by the People in this case? If they are careful to shun these Ministerial Offices from the hands of Schismatics, *in places where they can have them from others*; may they not, without imputation of overlooking the criminalness of Schism, have recourse to them as a *Make-shift*, especially if they profess and give out that they do it only on that account, *where they can have none else, or rather than live without any at all?*

* Matth.
13. 20.

I hope, * they may, and that the necessity of having publick Worship and Ministerial Offices, will excuse the faultiness and obliquity of having it at the hands of one communicating in a Schism, or out of the Unity of the Church.

* See
Dr Ham-
mond's
Pract.
Catech.
1. 2. Sect.
1. on the
Beatitude
of Meek-
ness.

To perswade this, I observe, that *Schism is breaking the one Body into Parties, or making sedition in the Church*. And the spirit of Schism, or the malignity of having to do with a Sedition or Party, is as it is an owning or espousal thereof, and that in opposition to the true Body. But when in mere necessity, men, who live among them, have to do with such, and profess they take up with them only because they are in want of others, whom, as they ought, so they gladly would associate and joyn with; such profess'd serving of their own necessity, and disapproving of the others Party, is not to own and espouse them. And much less is it to take their part, and stand by them against the true
 Body:

body: since this coming near them at all, is only for want thereof; and before they appear to oppose the right, they should be put into the opportunity of siding and closeing with it. So that where they can have no assemblies for right communion, the making a shift with the other for that time, speaks no opposition against them.

I grant, to stand quite off from them, and to have no communion or correspondence with them in their seperate ways, is the clearest disclaiming of any Schism, or Sedition. And this, as it may be payd, so is more reasonably exacted, under the settlement of a right Government. But under others, when the disobedient have got all into their hands, and make the number in all places, this way of disclaiming, by *refusing all communion and correspondence*, admits of some relaxation and abatements. It doth so plainly in the *Civil State*, where some dealings and correspondence of the dutiful and well affected with the Rebels, which would have been sentenced as Rebellion in better times, will not then be reputed rebellious. And under like prevalence of Schism, which leave no opportunities of communicating with any else, I think such abatements may also find place in the Church too. Especially, considering the necessity of *publick communion and Church assemblies*, the great defectiveness and scarcities whereof had almost dropped and lost Religion in the *Patriarchal Age*. And also considering the necessity, which our Religion in particular lays upon *Communion, the Communion of Saints* being one of the things professed in the *Creed*; which may make it more reasonable to presume such abatements in favour thereof. when there is no opportunity of Ministerial Offices by any others, to communicate with.

But that the necessity of having some Ministerial communion, will be an excuse in such case for the faultiness of having this at the hands of one ministering in a Schism, when it can not be had from others; seems reasonable to me, from considering the Nature and Importance of things; and the abatements God himself has been willing to make on such necessity, with other like Duties; and I think it was so held and practised by the Church and People of God, when they could have no Ministerial Offices but from Schismatics, and also to give Relief in some other compassionate cases about communion, which have only like plea for abatements, as this case has.

1. As to the Nature and Importance of the things themselves, publick worship, or communion in Ministerial Offices, is a duty more of natural and essential Obligation; to pay such publick worship, being naturally incumbent on all men. And withal, it is so important in it self. For Communion in Ministerial Offices, or in common and publick Worship, must both declare, or testifie the sence, which Mankind have of their common or publick Lord; and also sustain, or bear it up in the World. It is the

way for God, who most justly claims and expects the worship and service of all his reasonable Creatures, not to be left without Witness, but even in a degenerate and rebellious World, to have some always visibly standing by him, and paying him his due honour and homage. It is also the way for him, to preserve alive a sense thereof among all his other Subjects and Children, whom he, as a common Lord and Father, is concerned continually to make acquainted therewith, and to try with the power and influences thereof.

For by this means, he sets forth his worship and truths, as a *Light*, to shine out to all that are in darkness; and sets this *Light upon a candlestick*, or collects the bearers thereof into a body or *City*; and places *this City upon an Hill*, as our Saviour * says, to make it conspicuous, and that it may force it self upon the observation of all, who are at a distance. And if any are willing, to pay this Almighty Lord, his due honour, and homage; it will train them up daily, in the knowledge, and observance thereof. If they are unwilling, and averse thereto; it will serve to make them willing by degrees. For such dayly representation, of God's publick worship and homage before their eyes, will be a dayly reproof of their ungodly Violations, or Neglects thereof; and make them uneasie therein, and by degrees awaken, and stir up those natural and innate seeds of Truth and Piety, which God has planted in all mens Souls, though, under such Neglects or irreligious ways, they lye dormant, and seems as if they were buried, or almost quite lost, in theirs. Or, if after all, they shall obstinately shut their eyes against this Light so shining out upon them, and persist in their wickedness and irreligion; it will clear the Justice of an Injured God, when he comes to punish them for the same, and leave them wholly without excuse.

* Mat. 5.
14, 15, 16.

Yea, this publick worship is necessary, at least as to a great part of Men, or as to the keeping them up in any considerable Numbers, to keep up Religion and Devotion, not only among others, but in their own breasts. For Devotion is to be upheld and improved in our Spirits, by exercise: which, as they have Provisions for, and are call'd to; so all devout People are careful to comply withal, on the constant returns of these opportunities. But though we need to use this exercise to keep it on, we need use none at all to wear it off our minds, which by meer neglect thereof, will sink into forgetfulness of what is good, and into sloth and indevotion, of themselves. Their progress therein, is like that of heavy Weights up-hill, which need a constant hand to raise and carry them on, but, when that is once off, have enough in their own Weight to make them roul down again. And this, all may find by their own experience, mens pious affection, as any heedful Observer will soon perceive, unavoidably decaying, and going back

for

back for want thereof. Which makes devout minds, justly to dread the want of such opportunities for Ministerial Offices, as a starving of their Religious affections. And for this Reason, among others, *St. Paul* is earnest in pressing attendance on *Religious Assemblies*, and cautions them against *forsaking* the same, because that would endanger the loss of Religion it self. *Not forsaking the assembling of your selves together, as the manner of some is*, saith he to the persecuted Hebrews, when he labours, to fix them in holding fast the Christian Profession without waver-
ing, and to guard them against such things, as would most dispose them to draw back, and apostatize from it, *Heb. 10, 23, 25. 26. 39.*

And for these, and such like Reasons, publick worship is of so great account in God's sight, that he has framed much of our Holy Religion, with a particular eye to it; and instituted several great, and most important things, for the sake of it. Such is the Church it self, which is instituted for joynt and publick worship. The Society thereby introduced among us, is to associate us in the common worship of that God, whom we all confess: and the Fellowship arising thence, is to make us all Fellow-worshippers. Such also is the Ministry, which God has appointed for his publick Service, or to minister unto him, either as his Mouth unto his People, or as their Mouth unto Himself, in publick Assemblies or Congregations. Such likewise are those set and solemn Times for worship, which he has instituted both among Jews and Christians, and which are all design'd for publick worship in Joynt-Assemblies. Yea, even our Prayers, which are the Acts of worship, express communion and joynt-society, being put up according to his appointment in the plural number; he having taught us to say, *Our Father which art in Heaven*, and give us this day, &c. which speaks the communion and concurrence of more besides our selves. And the Holy Sacraments, those most eminent Acts and Instances of worship, are ordained for
 * 1 Cor. 13. Acts of society and partnership, or of communion therein. * We are all
 T 1 Cor. 10. 17. baptized into one body. And † We, being many, are one bread and one
 || v. 16. body. And || The bread which we break, is the communion of the body of
 Christ; and the cup of blessing which we bless, is the communion of the blood
 of Christ, as *St. Paul* says. And because by their institution, they are
 not only to be Acts of worship, but of publick worship, or of joynt-
 concurrence or communion therein; therefore doth * our Church al-
 low no Sacrament even to the Sick, without three, or two at the least, to
 make a Congregation; and condemns the private and solitary Masses of
 the Church of Rome, which are eaten by the Priest alone.
 * Rubr. in Com-
 mun. of
 the Sick.

Such is the natural obligation, and such the necessity and importance of publick worship, which is one of the greatest visible supports of Religion, without which 'tis to be feared it would sink, and be in danger to fall in the Earth.

Whereas

Whereas the paying of this worship in Church-Unity and dependence on a Bishop, though it be a duty too, yet is a duty more of positive obligation. For to have Bishops, and to pay all our publick worship in communion with them, is no natural duty, which always was incumbent on all men; but came in with Christianity, by positive Institution, or particular Revelation. And besides, though important in it self, yet, in comparison, it is of less importance, not only the natural parts of the Ministration, but the *positive* too, as the *Holy Sacraments*, &c. being. I conceive, of more Weight. And though the want of this Union under our own Bishops, by the opposite Passions and angry Tempers which Schism introduces, doe greatly eat out true devotion; yet doth it not make so wide a breach and waste therein, as the want of any Ministerial Offices at all would do.

Now in any competition of Duties, the Rule is, that *things of positive obligation, shall give way to things of natural obligation; and positives of less importance, to positives of more importance; in those cases, and times, where we can not do both.* The natural there, takes place of the positive; and the greater, sets aside the less. Particularly, as to the *keeping up Religion, and Church-unity and Association*, if in any case we can not maintain both, but a competition happens to arise between them; the *care of Church-unity*, must give way to the *care of Religion*. We must look then to keep up as much Church-unity, as we may do in keeping up Religion, which being once lost, Church-unity and association signifies nothing. And not begin the other way, to content our selves with keeping up so much of Christian Religion, as we do in strict observance of the Rules of Church-society and Union. For Christs first and chief design, was to plant and preserve the Religion. And that Church-unity, which is either valuable, or desireable in the sight of God, is Church-unity with true Religion, not Church-unity without it: and we are tyed to keep up Church-union for Religion's, not Religion for Union's sake, as I shewed * before. And therefore the duty and obligation to communicate in some Ministerial Offices, will be a fair excuse for doing this out of the way of Church-unity or dependence on our own Bishops, when both can not have place.

* Part 3.
Chap. 4.

And thus I think the Scripture determines in such cases, and that,

2. *These abatements, are what God himself has been willing to make on such necessity, in other like duties.* He has not required, that men should stick so fast to those duties, or parts of duty, which are inferior, or subservient, or appendages unto others; as that for their sakes, they should drop other duties, which are principal or superiour to them: nor is he willing, that in care, of preserving their practice of lesser

Vertues

Vertues inviolable, they should at any time let the weightier fall. So that to think he will abate, and relax something of the duty of *Church-union*, when that is necessary to keep on the more important duty, of publick *Ministration*; and that he doth not the the People up to such strict care of communicating in the Unity of the Church, as must drop and let fall all communion in Ministerial Offices, when they are not to be had, but at the hands of those who minister in breach thereof: is only to think, that he is ready to make the same equitable allowance, on any competition in these, as he doth on like competitions in other duties.

And that Almighty God is willing to make these abatements on such necessity and competitions, I conceive may sufficiently appear by the following Instances.

Circumcision, and *Sacrifice*, and the *Sabbath*, are all positive duties. But *Circumcision* and *Sacrifice*, being of more importance, they were to take place of the *Sabbath*; and whensoever it so fell out, that they could not observe both, men might be excused in breaking the *Sabbath Rest*, * *to labour in Circumcision*, as they did whensoever the eighth Day of the Childs Age, which was appointed for his Circumcision, fell to be on the *Sabbath Day*; or in *Sacrifices*, with the labour whereof, † the *Priests in the Temple continually profaned the Sabbath*, and were blameless, as our Lord determines. And God himself declares, || *I will have Mercy before Sacrifice*: which imports, according to our * *Lords allegations* and applications of it, that Men should drop the duty of *Sacrifice* to attend the duty of *Mercy*, when, for the time, they must let one fall, and could not pay both. So, making the necessity of performing natural duties, an excuse for the omission of positive; and the necessity of performing more important duties, an excuse for the omission of less important, when there is a necessity of letting one fall.

Thus also it was a positive duty, and rule among the *Jews*, that the *Priests should kill the Sacrifice*, according to what is said in, * the Law, *Lev. 1. 4, 5*. The People, who brought it, as it is there ordered, were to lay their hands upon the head of the *Sacrifice*. But it was left to the *Priests to kill it*, as *Josephus* * relates. Whence the *Priests* were able to give the number of the *Paschal Sacrifices* at any *Passover*, as they did to * *Celsius Gallus*, as the same Author testifies. And this, is the account of the † *Jewish Doctors*. But under || *Hozekiah*, when, by reason of the great and general defection, which had been in the

days of his *Father Abaz*, the *Priests*, who had sanctified themselves, were too few, as the Text says, to slay all the burnt-offerings; rather than any of the *Sacrifices* should drop, their Brethren the *Levites* slew them, and

* Jo. 7. 22, 23.

† Mat. 12. 5.

|| Hos. 6. 6.

* Mat. 9. 13. & c. 12. 7.

* 2 Chro. 35. 24.

* Antiqu. 1. 9. c. 13.

* Joseph. de Bello Jud. 1. 7. c. 17. † Vid. Episcop. instit. 1. 3. c. 3. p 74. & Grot. Annot. in Mat. 26. 18.

|| 2 Chron. 18. 23, 24, 25.

Chap. 7. *from Men in a Schism, rather than live without any at all.*

helped the Priests therein till the work was ended, and till the other Priests had performed their legal Cleanings, or Sanctified themselves, 2 Chron. 29. 34. And the same, on a like want of the regular and appropriate Ministers, to have recourse to for this Ministration, was done again, 2 Chron. 30. 17.

Again, it was a positive Duty and Rule, that the legally unclean, as *Lepers*, or they who had touched Dead Bodies, or any persons, either Men or Women, under any accidents or things which their Law judged Uncleaness, should not eat of the Pass-over, or other Holy things, Lev. 15: 31. & 22. 4 5, 6. & Numb. 9. 6. But yet, rather than lose the Pass-over, at a time when there was the greatest Reason for them to partake therein, they were allowed to let fall this legal Rite, and the legally Unclean were admitted under Hezekiah. When he came to the Throne, his first and chief care, was to set up a Reformation of Religion, which had suffered so exceedingly in Achaz's Reign. And in pursuit thereof, he calls, not only Judah, but also Israel, to the keeping of his first Pass-over, at the House of the Lord at Jerusalem, which he had cleansed and restored from the Pollution of Idols, to the worship and service of the true God, 2 Chron. 30. 1. And when, upon his Letters, not only they of Judah, but several also of Israel were come; that he might not baulk the beginning of the Reformation, nor the People lose the end of their coming, especially they of Israel, viz. out of Ephraim, Manasse, Issachar and Zekulon, who had never been there before, * since the dayes of Solomon; they were admitted to eat in their legal Uncleaness without legal Cleanings, rather than go without the Pass-over, tho this was to eat it otherwise than it was written, 2 Chron. 30. 18, 19. And in so doing, 'tis said God accepted them, v. 20.

* Ver. 26

The like I may observe of the Christian Pass-over, or of our Holy Eucharist. This, by a Positive rule among us, or by our Blessed Saviours * Commandement, and Institution, is to be Administred in Wine. And 'tis not lawful to Consecrate, or Administer the same in any other Liquor but Wine, or the juice of the Grape, after it is perfected and purged by Fermentation. But this positive Duty, of Doing it in Wine, seems to be meant strictly, only whilst Wine can be had, wherewith to keep up this Holy Administration; and with allowance to those Christians and Countries, who have no Wine, rather than live without the Blessed Eucharist, to Administer it in some other Liquor, which comes as near it, and is made as like to it, as they can. And Julius Bishop of Rome, directed the * Egyptian Bishops, that in case of necessity, where they could not have Wine for this purpose, they should squeeze a cluster of Grapes into the Chalice, and mixing some Water therewith, use it instead

* Mat 26
27. 29.
Luke 22.
19, 20.
1 Cor. 11.
25.

*—Navi
quod de
expresso
Botro, id
est de u-
varum
Granis

Episcopus communicatur, valde est omnino confusum: sed si necesse sit, botrus in Calice comprimatur, & misceatur. Julius Papa Episcopis per Egyptum. Decreti Tert. Part. de Consecratione, Distinct. cap. 7. De his qui Sacrificando varie errabant.

N

thereof.

* Ludolf, thereof. And like to this, is done at this day, by the Christians of Habashia (that large and potent Christian Kingdom in Africk) who, they have good Grapes, yet through the heat of their Climate, or other causes, can make no Wine thereof; and also by the Copites in Egypt, and by the Christians of St. Thomas in India; who, for want of true Wine, use Water infused on Raisins, and squeezed from them, as we are told by † those, who have given the best accounts of those places.

3. Thus the People and Church of God have held, and practised, under the greatest Schismes of former times.

† Vid. Ludolf. Hist. Æthiop. 1.3 c. 6. Nu. 81, 82. & Com. ad Hist. Æthiop. p. 378. 1. It did so, I conceive, in the Schism of the Kingdom of Israel, or of the Ten Tribes. The good people among them, were not without Sacrifices, and Ministerial Offices, to be had in their Synagogues and High Places, as well as at Jeroboams Calves. And the Worship of the true God, must needs have failed, much more, and much sooner in Israel, than it did, had it been otherwise.

In some Persecutions, indeed, raised against the Worshippers of the true God, there were none left to Minister to them. As it was in Jezabels Persecution, when she cut off the Prophets of the Lord, and when those Hundred Prophets, whom good Obadiah saved; were all hid, and kept secret in two Caves, 1 King. 18. 4, 13. So that Elijah knew of none, who went about affording any Religious Ministrations, but himself; and accordingly tells God, that of all his Prophets, he was left alone, 1 King. 19. 10, 14. And then, the Seven Thousand Souls, who, as God tells the Prophet, had not bowed the Knee to Baal, but kept true to him all that time, ver. 18. could not resort to Ministerial Offices, because they were not in the way of those, who could afford them. Or, sometimes, when the Kingdoms were not at Wars, and when that would be connived at, notwithstanding the Order of the Kingdom of Israel to the contrary, made at first by * Jeroboams wicked policy; they might go up now and then, to the Temple at Jerusalem. As Tobit; who lived under such failure of True Worship and Ministrations, * sayes he did at the Feasts, carrying his First-fruits and Tenths with him, to give to the sons of Aaron: Though in this going up, he sayes he was alone, when all the Tribes, and the House of his Father, sacrificed to Baal, before they were led away Captive by the Assyrians.

But that way of keeping up Religion, and the Worship of the true God, in those Ten Tribes, which was both General, to the body of good People among them; and Constant, or a way of doing it in all times: was the Ministrations of their own Kingdom; or such Ministerial Offices, as were performed among themselves. That is, by their own Prophets, trained up in their own Schools or Colleges; and by their own Priests, who were to preach the Law, and to minister Religious Offices. These Priests and Prophets, being in the place of Shepherds, were bound to administer these

Offices,

Chap. 7. from Men in a Schism, rather than live without any at all
 Offices, and are severely * blamed and threatened by God in Israel, as well as
 others were in Judah, if, instead of Feeding their Flocks, they should only
 Feed Themselves. And if he required the One, to minister them; since the
 Relative carriage and dependance ought always to be reciprocal between
 Relatives, he must in consequence allow the Other, I think, under this
 necessity to Resort to them. For I conceive, the Pastors can not stand
 bound, to Preach to those, who are bound never to Hear them; or to
 Minister to those, who are in no wise allow'd to partake in their Mini-
 strations. And these Ministrations, those good People had to Communi-
 cate in, not only at Jeroboams Calves, where God was prophaned by the
 Worship of Images, but also in their Synagogues, or High Places.
 But now, all this Communion of the good people among them, was
 Communicateing with those, who Minister'd in a Schism. For the Altar at
 Jerusalem, God himself had * appointed as the only Altar, whereon they
 should offer any burnt offering; setting it up for the Principle of Union,
 or as that, which should compact together, or keep at one, all the Tribes
 of the Jewish Church and Nation. And the New Altars at Dan and Be-
 thel, were set up * by Jeroboam, in opposition to the one Altar at Jeru-
 salem. As were also all those other Altars, which the people set up,
 and whereat they offer'd sacrifice and burnt incense, in the usual places of
 their Religious Assemblies: * all the Children of Israel being required
 every Sabbath Day, and at other set-times, to hold holy Convocations in
 all their Dwellings. Or, in their High-Places, where || Jeroboam built
 him Houses for Worship, at the same time when he set up his Golden
 Calves at Dan and Bethel, and made Priests for them of the lowest of the
 people; out of * which Priests of High-places, he took some to be Priests at
 his Altar at Bethel. At which high-places, when they were free from
 all Heathen Idols, the people, for their devotion and convenience,
 were very prone, and strongly bent to offer their incense and oblations,
 as their Ancestors had done, in the * days of Samuel, and also of || Solo-
 mon before the building of the Temple. And thus Prone they were, not
 only in the ten Tribes of Israel, but in that of Judah too; where, under
 great and careful Reformations of Religion in other respects, we read
 to often of the peoples burning incense still, and offering sacrifices in the
 high-places: As under * Jehosaphat, and || Azariah, and Jotham, and un-
 der Mannaiah after his Repentance and Restoration to his Throne, when
 though he reformed Religion, † nevertheless the people did sacrifice still in
 the high-places, yet unto the Lord their God only.

So that the Priests in the ten Tribes, offering all their sacrifices at one
 or other of these opposite altars, set up altar against altar, and call'd all
 the people to take part with new altars, or to * become guilty of a
 Schism. Of the Criminalness and danger whereof, they were admo-
 nish'd by Hezekiah, † who sent Posts and Proclamations thro' all Israel, to

95
 * Ezek.
 34. 2. &
 C. 13. 2, 3,
 4, 5, &c.
 & Isa. 56.
 8, 10, 11.
 & Jer. 23.
 1, 2, &c.

* Deut.
 12. 4, 5,
 6, 13, 14,
 26, 27. &
 Hol 8. 11
 * 1 King.
 12. 26,
 27. 28.
 * Lev. 23.
 2, 3, 4.
 &c.
 || 1 King.
 12. 28,
 31. & c.
 13. 32.
 * 1 King.
 12. 32.

* 1 Sa. 9.
 12. 19.
 || 1 King.
 3. 2.

* 1 King.
 22. 43.
 || 2 King.
 15. 3, 4.
 * v. 34, 35
 † 2 Chro.
 33. 17.
 * Cyp.
 ep. 69. p.
 182, 183.
 † 2 Chro.
 30. 5.

* Deut. invite and call them to come and keep the pass-over at Jerusalem, according
 16 5, 6. to what is * written. And this, to prevent Gods further wrath, and car-
 † 2 Chro. rying of the Remnant away to Babylon, whither, * for this, among other
 30. 6. 8. provocations, he had already carryed part of them. Yet, the necessity
 * ver. 7. of some publick worship or ministerial offices, Legitimated this Commu-
 nion of good people in all lawful services, with these Schismatical Mini-
 sters, after the division, when, the Kingdoms being no longer one, the
 people were * stopped from going up to worship at Jerusalem.

* 1 King. 2. It did the same, in Legitimizing Communion with the Schismatical
 12. 26. Novatians, when the Catholicks were sore straightned by the persecuting
 23. 28. Arians, and at a loss for ministerial offices in other places. The persecu-
 ting Arians, were not for Tolerating opposite Communions, but for
 forcing all others to Communicate with themselves: Persecuting, as So-
 crates * relates, not only the Catholicks, but also the Novatians, because
 tho' Schismatics as to point of Discipline and Anti-Bishops, they were
 Orthodox concerning the Nicene Faith. But their greatest severities were
 against the Catholicks, to whom, as * Sozomen sayes, they left no Orato-
 ries; treating the Schismatical Novatians something more gently, to
 whom, as Socrates † adds, they allowed three Churches, even in the Royal
 City, or, Constantinople it self.

Now in this want of Catholick Oratories, or of Ministerial Offices
 in adherence and unity with their own Bishops; The Catholicks, say * So-
 crates and † Sozomen, resorted to the Novatian Churches, and joynd in
 their Assemblies and Prayers. And yet, at that time when they did this,
 the Novatians were Schismatics, who having an Anti-Bishop of their
 own distinct from the Catholick Bishop of that Church, and being in-
 corporated as a Distinct Body under him, thereby kept up two Heads
 and two Bodies in the same Church, which I think is plainly a state
 of Schism. Yea, and those Rigors, of refusing reconciliation to those, who
 had fallen in persecution, (on pretence whereof they fell into this Schism
 at first, by ordaining Novatian an Anti-Bishop at Rome against Corne-
 lius) they still kept on. And by reason of this, which they alledged
 and insisted on as their * Original or Ancient Precept, they refused,
 as the aforesaid Authors † testifie, to come to a perfect Union. And
 accordingly, the Communion, which they both mention as passing be-
 twixt them, is a * Communion in Prayers; because, according to this An-
 cient Precept alledged, the Novatians † denied the Communion of Mysteries
 or Sacraments, which are the Seal of Remission, which, in the case of

* Ag-
 χαιον
 παρω-
 γημα.
 † Soc. lb.
 p. 144.
 & Soz.
 p. 571.

* Συνερχόμενοι ἀλλήλοις συνήρχοντο, Soc. p. 144. εἰς ταῦτῶν συνήσαν τε καὶ συνήρχοντο, Soc.
 p. 571. † Μὴ δέχεσθαι τὸν ἐπιτεθυκότα εἰς τὰ μυστήρια, ἀλλὰ προτρέπειν μὲν αὐτὸν εἰς τὴν
 μετανοίαν. Τὸν δὲ συνήρχοντον ἐπιτρέπουν θεῶν, τοῦ δυναμένου, καὶ ἑξουσίαν ἔχοντος συνήρχεσθαι αὐτοῦ
 τῷ ματι, Soc. l. 4. c. 28. p. 245.

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Chap. 7. from Men in a Schism, rather than live without any at all.

97

those who had fallen, they would reserve, as *Socrates* observes, to God him-
self. So that what Communion the Catholics thought it excusable to
hold with them, in this Necessity, or want of Ministerial Offices from
their own Clergy, was held with men, who plainly Officiated in a state
of Schism.

3. It did the same in our own great Rebellion, when our Bishops were all
driven out, and Deposed with the King. For then, the Orthodox and
Loyal Adherents of the King and Bishops, took up with the Com-
munion of the Parish Churches, and thought, that for the sake of pub-
lick worship and ministerial offices, they might do so, where they had no
Ministers of their own to Communicate with. And yet, what Assem-
blies were, not only in a more barefaced and wicked Rebellion, but also
in a more Flagrant Schism, than the establish'd and complying Chur-
ches and Assemblies of that time. So that in the Opinion of those our
Ancestors, it was a good excuse, for having Divine offices in such As-
semblies, when they could have better no where else.

4. Lastly, this necessity of having some Ministerial offices, is gene-
rally thought to Legitimate Communion in those Churches, which have no Bi-
shops. Thus it is in some Foreign Protestant Churches, who have no Bi-
shops, to Head and Unite them; (as our own Churches had not here,
at home, in the days of the Great Rebellion.) And yet, the people there
must Unite with their ministrations, because they must Unite with some.
They must have some Divine service and Religion. And if they must
have it, they must resort to some who Minister it. And if they can have
no Ministerial thereof in an Episcopal Communion, they must take
up with it from such other as they can have.

I speak of the case of the People in those Churches; and it is not
the Clergies, but their Liberty, of taking up with Ministerial Offices
from the hands of Schismatics, in want of others, which I am here
discouraging of. And in their case, the necessity is full for their excuse.
For 'tis plain, they can not have those Ministrations in Episcopal Com-
munion, unless their Clergy, whom they can resort to for the same,
would receive Episcopal Ordination. And since, in the place where
their Lot is falln, they can not have Episcopal Communion, they will
be excused for wanting it. Though worshipping God, or communica-
ting in Ministerial Offices, is a natural duty; yet the confining this
to the communion of a Bishop, is a positive Limitation. And necessity,
though it can discharge no natural duties; yet may sometimes excuse,
and supersede positives. So that when they can not communicate in Mi-
nisterial Offices under Bishops, they will be excused, I hope, for com-
municating in the same without them.

And as to the Clergy, though I will not here discuss, or determine
their case, yet is this necessity, where it can be justly, and fully pleaded,
thought by many to bid fair, for excusing & warranting them, in Ministering
without

without Episcopal Powers. For at one time, the Priest-hood belonged to the First-born. At first it was lodged in the Patriarchs. And thus we read of Abraham, that he would command and instruct his Children, and his House-hold after him, in the true Religion, Gen. 18.18. And of him, and Jacob, and Job, and other Patriarchs offering Sacrifices. And from the Patriarchs, it came to be vested in the First-born, till the Levites among the Jews, were appropriated and given to God in exchange for them, Numb. 3. 41. And this limiting it afterwards to one Tribe, or Family, as the Line of Aaron among the Jews; or to men Episcopally called and Ordained, as it is among the Christians; were Limitations of positive institution: And therefore necessity, which supercedes, or excuses the want of positives, though it leave them still under the force of Naturals, is thought to bid fair towards taking off the exactness of these latter Restraints, and bearing men out in parting from them in those things where they can not avoid it, so long as they still keep close to them in others, where they can; if they have this necessity, honestly and fairly to plead for themselves.

Now, if this necessity of Peoples communicating in Ministerial Offices, will excuse their communicating with Ministers who have no Bishops; I see not but it should do the same, in point of communicating with Ministers, who are broke off from their own Bishop. For surely it is a more flagrant breach of Union, to break off from Episcopacy it self, than from any particular Bishop; and a deeper Schism, to cast off all Bishops, than to cast off one. And therefore that necessity of communicating in Ministerial Offices, which is allow'd to legitimate and excuse the one, will not be denyed to legitimate and excuse the other too.

4. Besides this, of Gods People having held and practised thus, under the greatest Schisms of former times; in further confirmation of this Liberty, I observe, Lastly, how it has done the same, to give Relief in some other compassionate cases, about communion, which have only like Plea for abatements, as this case has.

For great purposes, (and what will be alleadged greater, than preventing a total want of publick worship and Ministerial Offices?) the Church has abated in shunning the communion of Schismatics, especially before they are cut off by judicial Censures; and of excommunicate persons.

For, in abatement of this keeping off from their communion, it has allow'd men to communicate with them at the beginning, ere Schism, yea, or Heresie it self is fully formed, and whilst it is capable of being prevented. An Heretick, * St. Paul orders not to be rejected from communion, before he has had a first and second Admonition: So that till then, in hopes of prevention, they might Communicate with him. And accordingly, the Catholicks did for a good while Communicate with the Arians, after the

the bursting out of that Heresy, whilst, by that forbearance, and by the other parties seeking still in their definitions to come as near as they could to the truth, they conceived hopes of remedy, or cure thereof. There being no breach of communion, on account of their different judgements, for some time, but all Assembling together, and joyning in the same ministrations, as *Saxomen* * says.

Or, after the Breach of Communion is made, and different Churches are set up, tho' we do not go to theirs, it has allow'd them to come to our Assemblies, in hopes to cure them. Thus, at the beginning of our Reformation, after the division from their Church, notwithstanding their Adherence to the Pope, and all their Errors both in worship and Doctrines, the Papists were * allowed for several years under *Queen Elizabeth*, to come to our Churches. And the Dissenters from the Episcopal Communion among us, are all Schismaticks; but yet they have not been driven out thereof, but allow'd to joyn with us in publick offices, when they would come into our Churches, as still they have been invited and encouraged to do, if they were not under sentence of Excommunication from the Bishops Courts. Yea, though their offences were lyable to ipso Facto Excommunications by several * Canons: Such ipso Facto Excommunications, being only *sententia lata ab ipso jure*, a sentence pass'd by the Law, which, as the Canonists say, needs *sententiam latam a iudice*, another sentence pass'd by the judge, * an ipso facto excommunication by any Canons, not barring men from Communion, till there be a declaratory sentence, as *Lyndwood* notes. Thus also, they, who, in Heathen Persecutions, fell to sacrifice to Idols, || were Segregated, or shut out from Communion, by the Primitive Canons. And with men excluded, it is made unlawful to Communicate by the * Canons of the Apostles, and others, as I shew'd before. And *Gaius Diddensis*, and his Deacon, were Suspended from Communion themselves, for Communicating with Lapsers. And yet, in great need thereof, and when there was hopes thereby to recover them; when in prison, the Egyptian Martyrs did in great Charity Communicate with them, both at their Common Tables, and in Prayers, as || *Dionysius Alexandrinus* reports. In these and other Rules of Discipline, where there are great Reasons for Favor and abatements, the Church it self would have no want thereof. † In things, that will

Eccl. Hist. †—Εἰδέναι χρὴ καὶ τὰ τῆς ἀπειθείας καὶ τὰ τῆς συνθείας, ἐν ταῖς δὲ ἐν τῶν κατὰ-
δὲ αὐτῶν τῶν ἀποστόλων, τὰ παρὰ τὸν θεὸν περ, Can. 102. Conc. in Trullo, vid. Balf. & Zon. in
loc. & Can. 3. S. Basil. ad Amphilocho,

* L. 2.
C. 32. p.
492. & l.
3. C. 13.
P. 514.

* Camb.
der. Eliz.
ad An.
1570.

* Can. 6,
7. 8. 9.
Ecc. Ang.

* On the Words ipso facto in a Con-
stitution, his Note is, Et sic est Con-
stitutio latae sententiae. Requiritur
tamen Sententia Declaratoria. *Lind.*
in *Constit. Joh. Pecham. c. Quia in-*
continentiae vitium. And ib. on the
Word *Ferimus*; Sic est Poena senten-
tiae latae, quam incurrit inobediens,
ipso jure. Executio tamen hujus pec-
nae fieri non debet, nisi prius per ip-
sum, ad quem pertinet, Sententia de-
claratoria super hoc fuerit promul-
gata,

|| Cyp. Ep. 34. p. 68.
* Can. 10. ap.

* τὰς συ-
νείας
καὶ συνείας
καὶ, Ap.
Euseb. l.
6. c. 42.
p. 241.

Of the Excuseableness of Receiving Ministerial Offices Part,
not bear extremities, or the Rigor of Law, as the Fathers in the Council in
Trullo, and St. Basil also in his Canons, say, they are to Relax and make
abatements, according to Custom, and the form received.

Thus, on great reason, have some equitable abatements of the Rigor of the fore said Rules, for *shunning of Communion with men fallen into Heresy, or Schism, or other depriving crime*, still been made in the Church, and some reasonable liberties indulged in those cases. It was thought reasonable to recede thus, and to take these Liberties, when put thereto to serve other peoples necessities; must it not needs be to the full as much so, when put thereto to serve our own? It was allowable, to serve the spiritual wants of the offenders: Can it be less so, to serve those of innocent men? So that, as it suits, as I shew'd before, with the reason of things, and with the equitable allowances made by God himself on such Competitions: It suits no less, I conceive, with the Practice of the Church, and with the Concessions and Allowances thereof, to take up with ministerial offices from one in a Schism, rather than to live without any at all, or when they cannot be had at the Hands of other men.

Albeit therefore, to avoid the the Guilt of Schism, men are to disclaim, and stand off from the Communion of Anti-Bishops and their Adherents, and not to Participate in their ministrations: Yet is that strictly, I think, on supposal of Room or Opportunity to Participate more Regularly with others. But want of other ministrations, will be an excuse for the faultiness, of seeking them from them; and it will be allow'd, I conceive, to take up therewith from Schismatics, rather than to live without any ministerial offices at all.

And thus, under the paucity or small number of the Rightful Bishops and Clergy their adherents, and their insufficiency, as is alledged, for affording general opportunities, especially in a Persecuting time, which allows no freedom of open and promiscuous Assemblies: will both a *Due Conviction and Conscience of the criminalness of Schism*, and the *Exercise of publick Worship and Devotion*, be kept up, and provided for in the Church of Christ. They will preserve a *Conscionable sense of Schism*, by owning the Unlawfulness of Communicating with the Ministrations of Schismatics, where they can have others, perhaps on all occasions, however for the most part, at least in competent measure, though not in returns so constant as they wish they could; yea, and though in these cases, they must be at some pains for these Ministrations, or have them with Peril, or Persecutions. I say, though with *Pains or Persecutions*. For, in such **DIVISIONS**, we must not think it an indifferent thing, which Assemblies we resort to for Communion: nor hold our selves Free, to go among those, who are met in the unity of the Church, in the Morning; but to a Schismatical Congregation, in the Afternoon.

ternoon. Nor must any fancy themselves at Liberty, to seek Religious Offices from men ministring in a Schism, when that is necessary to qualifie themselves for some secular office or advantage, or to serve a worldly Turn. Nor when it is necessary to save their pains, or to shun fleshly perils, where they might have the same Religious Offices in the Unity of the Church, but with Persecutions. For in the abatements here pleaded for in the present case, from *Necessity*, I speak not of *worldly Necessity*, or of abateing where it is necessary for our worldly interests and convenience, or to prevent outward losses and sufferings. But of *Necessity for Religion, and Gods Service*; for our Duty, not for our Carnal ends: Or, of abateing of the strict observance of this command of *keeping Unity*, where it is necessary to the keeping and discharge of *other of Gods Commandments* happening to *stand in competition therewith*, which he sets more by. And they will keep up the practice of Devotion, and the publick Ministries and profession of Religion, by admitting the necessity of some Ministrations for an excuse; and so taking up with Ministerial Offices from them, when they can not otherwise, though with Persecutions, be supplied therewith, but must live without any at all.

CHAP. VIII.

Of Communicating in like Necessity, where there are some Prayers sinful in the Matter of them.

BUT in Communicating with Anti-bishops, and their Adherents, set up to head immoral Prayers and Practices, as is set forth in the fore-mentioned Cases, there is not only the *Schismaticalness of the Assemblies*, but the *sinful Matter of the Prayers* to be considered. There is a Fault in *what they say*, which is a corrupt and sinful Worship; as well as in the *Society where they say it*, which is not in the *Unity of the Spirit*, and the *Bond of Peace*, but in *Schismatical Congregations*. And though the Necessity of having some Ministerial Offices, and the want of opportunity for any others, will excuse the *first* faultiness, *viz. The Schismaticalness of the Assemblies*: What shall such People do to get over the *second, viz. the Unrighteous Petitions, or sinful Matter of the Prayers*, which are offered up to God therein?

As to this, to concur and go along in any immoral or unrighteous Petition, or Thanksgiving, is certainly an immoral and unrighteous thing; as *praying*, is most solemnly *taking part with*, and *endeavouring* for them. Nay, to offer up these, in Prayers and Religious Addresses, is a most impudently and horribly prophane thing; it abuses the Great and most Holy God, by making him a Present of the most hateful Abominations;

minations; it blasphemeth and asperges him, for an immoral and unrighteous God, who can accept a Present of Unrighteousness, who can be pleased, or think himself honoured therewith, or be entreated to become the Patron and Maintainer thereof. So that when such Prayers occur in Sacred Offices, or when they have the accessional allotment and furtherance, of set-Days, of Fasting, or Thanksgiving; no Man, who would preserve any Reverence for God, or Respect for Religion, or Care of his own Soul, must concur therein: but, instead of helping on, all true Worshipers of God, and Lovers of Righteousness, as I conceive, most utterly detest and abhor them.

But in mixt Prayers, where some are holy, and some are sinful, what may be done by those, who would pick and chuse, and joyn with them only in the good, but keep off from the evil?

Now as to this, the *sinful mixture* may be of *Idolatrous Worship or Prayers*. And not to discuss, whether it may be excuseable in any Cases, to resort to Churches, where there are such Mixtures of idolatrous service; I think however, these are not on the same Level with others, but that there is a greater bar to all Communion in Worship, by such Mixtures. For *Idolatry*, doth more peculiarly and heinously affect worship. In respect of it, God declares himself a ** jealous God*: and so is less likely to accept of any worship in partnership with Creatures; or, in sacred Offices, to admit of, and go halves with Rivals. And with particular respect to this, St. Paul sets out the incomparibleness of ** communicating*, both with *Christ* and *Belial*; and the Scripture-precepts, of *† be ye separate, and come out from among them*, do more directly and forceably affect this, than other sins in Religious Assemblies.

Or the *good parts of the worship*, which are intermixt with the evil, may not afford them all that is necessary in *Christian Worship*; or not in such a way, as it is necessary they should have it. And then, there is a bar to Communion in such worship, not only from the Mixture of ill Prayers, from which the partakers in other parts would separate; but also from the defectiveness of those good parts thereof, which are to recommend it, because they do not supply the Worshipers with all that is necessary in *Christian worship*. Thus, instead of *whole*, they may administer *half Sacraments*, sacrilegiously withholding the *Cup* from the People, which Christ has appointed to be received by all the Communicants, as well as the *Bread*. Or, what good Prayers and Oblations they do put up to God, may be all in an *unknown Tongue*: which is not to pray in that way that is necessary for Christians, who are to offer up a ** spiritual worship*, which is to be done by *† praying with understanding*.

Or the evil parts, which are intermixt with the good, are indispensably to be performed together with them, and he, who would communicate

* Ex. 20.
5. & C. 34.
14.

* 2 Cor.
6. 14, 15,
16.
† v. 17. &
Rev. 18.
3. 4.

* Joh. 4.
23, 24.
† 1 Cor.
14, 15, 16

Chap. 8. Some Prayers Sinful as to the matter of them.

As there communicate in one, must not be allowed to let the other alone. ... can be no receiving of the Sacrament, without worshipping it, in the Church of Rome. It imposing a compliance with its Corruptions, as a condition to those, who would partake in any sound parts of its Offices.

And these are such hindrances of Communicateing with that Church in the Mass, which are not to be urged in Bar of Communion, under all immoral mixtures of worship and devotions.

And much less is the allowance of some communion under such immoral mixtures, to be extended for a justification of the same communion, in the Assemblies of Jews, yea, or even of Mahometans, on pretence of joyning, in like manner only with the Good, but standing off from the ill parts of their Offices. For that Church-Communion, which, as Christians, in our Creed we all profess to believe, and seek, is the Communion of Saints, that is, in the language of those times, of Christians, not any Church-communion of Professed Unbelievers.

But suppose, that in a Christian Church, retaining all the Essentials of Faith, or Articles of the Creed, all that is necessary in Christian Worship, is to be had pure, and unspotted; and in a Tongue, which all understand; but some immoral petitions, or Prayers, are intermixt therewith, which people may be Tolerated to pass over, and to express dissent from, whilst they shew Concurrence with all the good Prayers, which come along with them. Are they barr'd from such Communion, by such mixtures?

As to this, it may depend much upon the degree thereof, according as the evil passages, are Tolerable or Intolerable, (I mean not to be done, as if any man were to expect a Toleration to do a wicked Action, but to be born,) on the point of this unlawfulness. In care of keeping Union, much would be bore withall for peace, and in hopes of seeing a cure thereof, whilst more modesty is shewn, in these unrighteous and immoral petitions. And, in want thereof other ways, for the benefit of Communicateing in some Ministerial Offices and publick devotion, men would bear more. If such unlawful and immoral passages, were fewer in number, and occur'd more seldom in the service, to shock and gall good minde; or, if they are any ways uncertain, and less Peremptory in signification, and some way or other accomodable to an innocent and lawful sense: Good people, though they could not Concur in, would yet more patiently endure them. But they are less to be born, when more express and unavoidable in signification, and more grown in number. So that as any Assemblies multiply these petitions, they increase these difficulties and discouragements to those, who, for the sake of peace; yea, or (on the setting up of a Schism, after which they are no longer bound to maintain Ecclesiastical Peace and Union with them,) for the benefit of having publick Offices and Ministrations, would fain meet in their publick service.

If once the Minglers of such immoralities in Prayers, shall, to this impediment of *immoral mixtures*, add another, *viz. Of breaking the Unity of the Church*, especially by setting up of *Anty-Bishops*, and forming a *Flagrant Schism*: There is an end of bearing with these mixtures for the sake of peace, and for maintenance of *Communion with them*. For this peace and Union, is not to be kept with Schismaticks, as I have shewn; the Scriptural and Ecclesiastical Rules, being not to seek, but to shun Communion with such Persons. It is to keep United to those Bishops, who are the Orthodox and Rightful Heads, and to such as depend on them, and adhere to them; not to such Heterodox Dividers, as break off from them. So that this bearing with the irksomness of such mixtures, for the sake of Union, is a Reason of bearing only before the Formation of the Schism; but is never to be urged that way more, but has all its force turned another way, when once that is done.

Or, before such Formation of a Schism, the immorality of those petitions may be so express and unavoidable, the iniquity of them so staring and hainous, or the repetitions thereof so numerous, and the use thereof so fixed and settled; that good people neither would, nor ought to bear them, could they have any opportunity of doing otherwise.

Indeed, sin and wickedness, especially in any plane, gross, and great instances thereof, if once evidently made the matter of worship, and put up in Prayers, sets people at liberty in any Church, as I have

*Ch. 3.
Part. 3.

* shewn, to refuse them, and joyn in others, whose matter is pure and sinless.

When once therefore corruption gets into the matter of Prayers, and sin makes a part of sacred offices, it gives a liberty for people to withdraw from those Prayers, though administred by their Lawful Pastors; and, if any Ministers Regularly empower'd will give them the opportunity thereof, to change them for a pure and sinless service. And still, the higher and more open the iniquity of such Prayers or Clauses, and the more numerous the Repetition of them is; the more are they, not only set free, but forced and necessitated to this. And the more answerably, are the Orthodox and Faithful Ministers necessitated, to afford them opportunities thereof.

Lovers of Peace, out of an Ardent desire of Union, may forbear a while, so long as those Churches are more modest in their Corruptions, or whilst there may be hopes of curing them, especially at the beginning, and of closing the breaches. And this Allowance of forbearance, for a time, in Case of such *Corruption of Worship*; is no more than we see is made in Case of *Heresy*, which is a *Corruption in Faith*. This Corruption of Faith, as well as Corruption of Worship, gives a discharge of,

of Communion, as I have * shewn. And yet Communion is not so discharged thereby, but that it may be kept on for a time, as I observed it was with the *Arians* in the beginings of that *Heresy*: The Rule being, not to * reject an Heretick from Communion whilst he may be thought sanable, or not till he has had a *first* and *second Admonition*. And thus it was judged and practiced, by those *Orthodox* at *Antioch*, who kept a meeting for some time in the *Arian Assemblies* under *Leontius*, after their error and impiety was introduced into their publick Offices and Ministations, and was put up to God in *Derogatory Doxologys*. In which Union of Assemblies, these *Orthodox* were Headed and lead on by *Flavian* and *Diodorus*, that admirable Pair of best Men, as they are styled by *Theodorit* speaking of this business, and who first brought in the *Doxology* at the end of the *Psalms*, which continues still to be used at the reading thereof, in our days. But who, whilst they shew'd Concurrence with the *Arians* in all the good parts of their Office, thought fit to shew their standing off from them in their Corrupt and Derogatory *Doxologys*, as oft as they came in the course of the publick service. For when, * at the end of the *Hymns*, the *Arians Sung*, *Glory be to the Father, in the Son*, or, as others, *Glory be to the Father, by the Son, in the Holy Ghost*, aiming by this change of particle, to intimate dissimilitude and inferiority: The *Orthodox Sung*, *Glory be to the Father, and to the Son, and to the Holy Ghost*, by that particle of *Conjunction*, making the three Persons all alike in Receipt of this *Glory*, or expressing their equality.

* Ch. 4.
Part. 3.
* Tit. 3.
10.

* Theod.
Hist. Ec-
cles. l. 2.
c. 24. 30.
l. 3. c. 20.
& Ni-
ceph. l. 9.
c. 24.

But whatever compliances may be made thus for a time; yet, as the sinful mixtures grow more fixed, and the iniquity is more open and barefaced; when it greatly and evidently pollutes Devotions, and corrupts mens Principles and Practices, and is carryed on by all arts and endeavours to intrap and catch Souls: there is more apparent necessity to stand off from them. And then, they are bound, I conceive, and as I think, I have shewn *, to afford Gods faithful people, more safe, and salutary, and Christian Administrations: and the People, without any hindrance from the Precepts of Peace and Union, are to break off from the other, and to joyne therein. So that such unlawful matter in Prayers, especially still as it grows more apparent and heinous, and more firmly fixed therein, is enough to carry people off, notwithstanding their desires of Peace and Union, from any Assemblies, though they had not added Anti-Bishops to head their unlawful mixtures, or made an open Schism in the Church.

* Part. 1.

As to this mixture of immoral Prayers then, with such a service as is wanting in nothing else, but has all that is necessary in worship, if these additions might be let alone: The desire of keeping Peace and Union in Assemblies or Churches, whatever it may do for a while, or in some cases, will not always get over them. And if once the makers of immoral additions,

tions,

tions, do moreover set up Anti-Bishops, and make a Schism for maintenance thereof; Unity is no longer in Duty to be kept, but broke with them; so that the desire of Unity, will be no Reason to bear therewith, but to do quite contrary, after that time.

But there is besides another, and a stronger ground of bearing, viz. The Necessity of having some Ministerial Offices, and Publick Devotion, when they live under a want of better opportunities, & must take up, either with these or none. And this, as it will excuse the Faultiness of *Meeting with those who are in a Schism*: So, I conceive, * will excuse men too, in bearing with these corrupt matters and immoral Additions, whilst they can be allowed sufficiently to signify, and express their Dissent from them.

They come then, 'tis true, and, (as the forementioned *Orthodox Christians* did at Antioch, under the *Derogatoriness* of the *Arian Doxologies*) for the sake of many Good Prayers, submit to be present at others, whereby they will see Gods Worship prophaned, and hear his sacred Name dishonoured and Libelled, which is, and ought to be, a grievous Mortification to every Pious mind. But they submit to be present at all this, in the way of a Necessary Duty, viz. attending on some Ministerial Offices. And in want of all opportunities, of having those more Pure in any other Places: as was also the case of those *Orthodox at Antioch*, where * *Constantius* had refused to allow them so much as one Church. And meeting it that way, though they may see and hear it, they are only aggrieved and wounded, but not polluted thereby. As *Servants*, or any others, are not polluted by hearing Gods Name Blasphemed, or seeing other wickednesses committed, which they are like to meet in the necessary duty and discharge of their attendance or stations: who are not guilty of the evil, that is uttered or acted, 'especially if they are allowed to shew dislike, and to be Reprovers of it. So that when others are Guilty, by concurring in these immoral Petitions; he contracts no guilt, by being present at them much against his will, and in the necessary and due payment of some publick Devotion, which he has no opportunities of paying any where else, so long as he apparently singles out the Good, and lets all the Bad alone.

Nor is his mere presence at these additional immoral Prayers, an interpretative Profession of his concurrence in them. 'Tis too rigorous, I think, to make coming to any Religious Assemblies, a profession of concurring in every particular, which, in any part of the ministration, is professed, or put up to God there. Men are liable to have various apprehensions, about some passages or other, that may happen to be in the publick Service, whether in the Professions which are made to God, or in the Prayers which are put up to him. And also about some Undertakings, Events, or Transactions of this World, which may be brought, as occasion is, into the common Service and Devotion, though all are not of one mind or belief about them. And under this liableness, to such variety of apprehensions

* See Dr Hammond's Practic. Cat. l. 2. Sect 1. on the Beatitude of Meekness.

* Theod. l. 2. c. 12. Soz. l. 3. c. 20. Niceph. l. 9. c. 24.

Chap. fions munio in on terms prehe more expre which the- A yet, b places In p. Assem a pro who a their ticular and th tion a those might this d rence, dence. 'T tions, Heart And of the from u as wa comm Antio current in con some e it if th protef we she with t I gr and n some,

sions about these matters, we could never be able to keep up publick Communion, especially to keep it up so *fixt* and *constant*, and to keep all persons in one Communion, as our Lord requires they should be kept, upon these terms. And they are more liable still, to have the same variety of apprehension, about *Private Composures in Pulpit-Prayers*; which may be more Subject to the Tincture, either of some particular opinions, or expressions, which all cannot Assent to, or approve of. Considering which, it would be harder still to keep up such Communion, under the Allowance of these Pulpit-Prayers of Private Composure; which yet, besides what they have been formerly, or are at this time in other places, are now allow'd of by our own Church.

In publick *Fasts*, indeed, or *Thanksgivings*, where the very Meeting or Assembling is made significant of any purposes; to be present at them, is a profession of what is signified by them. And it is insincere for those, who abhor that Design, which they are appointed to carry on, to afford their presence, or meet at them. But I think it is not so, with any particular passages and petitions, in the ordinary Devotion at other times; and that coming to Church Assemblies at such times, which are for Devotion at large, is no determinate and limited profession of concurrence in those passages, from which, though a man would profess to dissent, yet might he still resort to the Assemblies for so many other purposes. And of this difference betwixt these *Two*, as to *their being a profession of concurrence*, they who list, may see more in a *Book intituled, *Of Christian Prudence*.

* Ch. 6.
Sect. 1,

'Tis true, it will give some presumption of concurrence in these Petitions, if they visibly manifest no dislike; but, whatevertthey are in their Hearts, appear externally to joyn in them, as much as they do in others. And therefore, I conceive, it were not amiss, as they come in the course of the Service, by some external sign, to shew they disclaim. and stand off from them. As I noted the Orthodox did, whilst (in the beginnings, and, as was hoped, more sanable Age of the *Arian Heresie*, before they broke communion quite off) they met in the *Arian Assemblies under Leontius at Antioch*. But there is no room, or pretence for such presumption of concurrence, (and they would be strange presumptions, that should be made in contradiction to exprefs Declarations) if we signifie the contrary by some external sign. For none must presume, or we are not answerable for it if they do, that we joyn in such passages, if by some external sign we protest to all that we stand off from them; whilst, by like visible signs, we shew concurrence in all those good Prayers, which are put up together with them.

I grant, the Communion of Prayers, should be an intire Communion; and no Petitions of publick Assemblies, should be the private desire of some, but the joynt desire of all in common. And where any thing is inserted,

serted, which all cannot joyn in, it makes a broken Communion. But there, the inserters thereof make this breach; and others, who are driven by Necessity to bear the same, only suffer it as their misfortune. And when they can have no other, which they would embrace, though with persecutions; yea, and it may be are illiterate, and unable by Reading, to carry on the Worship of God, and the work of instruction, in their own Families: It is better, I think, to take up with a broken Communion than with none. And though their wishes are to have one more intire, yet till they can have their wish, I conceive, their way will be to communicate in most Prayers, rather than in none at all.

Whilst they are careful then, by some sufficient external sign, to shew their standing off from these additional immoral passages; the necessity of having some ministerial Offices and Devotions, will bear them out, I conceive, when they can have no better, in resorting to such mixt Service, for concurrence in the body of other good Prayers. But all this, as I say, is whilst such visible signification and refusal of the sinful matters, will be allow'd of. For if all, either in reality must, or in external shew and appearance must seem to concur therein: They ought not to be guilty, either of Iniquity, or Hypocrisie; and so, upon that account, are utterly barr'd and shut out from such Communion.

And thus much, as it is greatly needed, so I have adventured to say on this Point, concerning that liberty and allowance, which, in compliance with the love of Peace, and the necessity of some Ministerial Offices, may, as I conceive, be made in *abatement of the strict Rules against Communion with Schismatics*. I know all the use some are apt to make of such Concessions, is, instead of making them Relieve others, only to turn them against the Authors, and taking hold of them as Principles, to try if thereby they can overthrow the main Cause. I think this is very dis-ingenuous; and a wrong way of Reasoning too. For it is beginning at the wrong end in these matters. These Concessions, are not set up for main Principles, much less as points to be held against them; but as points of favour and ease, that may be thought fairly and equitably consistent with them. Which, should it happen otherwise, the Principles must stand firm, (unless they can be overthrown by Arguments intrinsick, and proper to themselves;) and all that can be said as to these Concessions of Ease, is, that there is an end of them. So, by that course, men do not so much oppose the Established Principles, as themselves; and what they show is, that, in consistence with Truth of Principles, no Concessions can be made; and that the Truth will not permit them to make such Approaches, or to come so near to them, as they fain would do. But these liberties in the present case, seem to me fairly Reconcilable, on the grounds here given, with the Reason and Reality of things; and with the intent of the foresaid Principles: And every man is left to judge for himself, whether they are or no.

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And thus, I think, it may appear, both how careful we ought to be, in shunning the Communion of Anti-Bishops, & their Schismatical Adherents, where we have other opportunities: And how, for the benefit of some Ministerial Offices, we may be at liberty to take up with them, when we can have the same from none else. Yea, for all they happen at any time to have made an addition of immoral mixtures, to a body of otherwise good, and sufficient Prayers, if we openly and sufficiently express our dislike and standing off from them, whilst we as openly concur, and joyn in others. And as it was before shewn, who make the Schism in any Divisions of Churches, and who can cure it in the foresaid Cases: So, having found who are to answer for the Schism, this may suffice to shew what Communion may be held with such, and how good Christians are to carry it towards both parties.

As to that exercise of spiritual ministrations then, which Faithful Pastors stand so many ways obliged to, notwithstanding any Deprivation of State, yea, or of Synods, as I have shewn: The Care of Preserving Unity, or preventing Schism in the Church, ought to be no stop thereto in the foresaid Cases. Nay, if to Head their immoral Prayers, Doctrines, and Practices, the defectors shall set up Anti-Bishops, and so make a Schism in the Church: The Conscionable care of preserving unity, will bind them fast to such Faithful Ministers, who are their Rightful Pastors. And the Conscionable and truly Christian dread of Schism, will make them effectually keep off from the Communion of those defectors, who, by Erection of Anti-Bishops, have set up, Altar against Altar, and Schismatically broke off from them.

And thus I have gone through those particulars, which I thought fittest to be consider'd, and of most force to clear up this Argument. And from what has been offer'd in these papers, I think it will not be difficult for honest inquirers, to see what their duty is, under any unhappy differences or divisions of Churches, at such times. I pray God neither the desire of Thriving, nor the fear of Suffering, may make men afraid to see it, or to follow what they see they ought to do, when they are tryed with such Cases.

It extremely concerns all men, who would shew any serious care of their immortal Souls at such times, to discern the right way, and to take it in these matters. 'Tis not for any to think lightly of these points of difference: For 'tis hard to say what things would concern their Eternal Salvation more, or wherein to go wrong would be of so great Fatal Consequence. If any things will lye hard upon us at the great day of accounts, sure the breach of Faith, and of the most Solemn Oaths, of Civil Subjection and Obedience, and of Common Honesty and Justice, will sting and terrify us to the height, and be a burden unsupportable. Such wickednesses will sink Heathens; how much more

Christians, who Act them against so much plainer Revelations and Spiritual advantages. They are any of them enough to condemn those, who at any time have been guilty of them, unless they truly repent and amend them. How much more must all of them, everlastingly confound those who always live in them, and dayly repeat the same; whose hearts, have resisted all Reproofs, and Convictions; whose consciences, are thereby harden'd therein, and grown callous; and who, not content to provoke God thereby in their dayly practice, have horribly presumed as dayly to prophane him at such times, by a Blasphemous tender thereof in their dayly devotions.

Nor is it safe, on pretence of any subtleties started about these points, by irreligious and ill employ'd wits on such occasions, to hope for finding an excuse, by pleading mistake or Ignorance, should those subtle Salvo's prove False. For whatever it may with some persons, whose sincere care, as well as desire, to see and follow the right, is well known to God himself: Yet in the general, I must remind them, that 'tis ill trusting to Ignorance, in such plain matters of Natural Conscience, as men cannot ordinarily mistake or be ignorant of, till they have blinded themselves. It needs no skill, nor learning, to see the wickedness of all these ways. And accordingly, when they are first tryed with them, the consciences of most persons, who can pretend to sobriety and justice, and are not debauch'd with Corrupt principles, are startled at them, and in their first judgements, when they judge of themselves, and from Natural Sentiments and Convictions, they scruple and condemn them. But it needs much learning, or pains, to blind our own eyes, and overcome our Natural Convictions, & see no wickedness in them. And if Men of Parts, should set their Parts and Learning as much to work, (which God avert) to baffle Mens common Convictions of any other Wickednesses and Immoralities; I do believe, they would give the Disobedient as much pretence for Mistake and Ignorance in those Offences, as, after all their pains, they are able to alledge in these.

The Zeal against Popery, is given out often in these latter days of the World, to go furthest in blinding many. But though Popery, on account of the many dangerous Errors and unlawful Practices thereof, is a most dangerous Religion; yet must they be a strange sort of Religious Persons, who can think nothing but Popery will endanger them. Whatever be the Religion, of false, and for-sworn Men, of Rebels, Thieves, and Murderers; their Religion shall do nothing to save them, but Perjury, and Rebellion, and Unrighteousness, will be sure, without true Repentance, to condemn them. So that if they are afraid of Popery, because of its sinfulness, and of the dangers it brings upon their precious souls; they must not be less afraid of gross injustice and immoralities, which are not less sinful, and are more surely destructive,

frustrative, than it is, having less *Favor* and *Plea of Ignorance* and *Mistake*, for well-meaning minds to offer for their excuse. And I beg all such, as are in earnest for the Salvation of their Souls, to consider, that it is as wretched a part, both of Folly and Wickedness, to throw away their Souls, in any immoral or otherwise unlawful ways, to keep out Popery; as it would be, to throw them away in turning to it.

There is also the consideration of Schism in these Matters. And how light soever too many, God knows, may make of it, yet, in the account of God, it is full of Guilt; and in the lamentable experience of the World, it is fruitful in other Wickednesses, and abounds in Mischiefs. It rends Unity, which Christ, among his last Requests to his Father, was so earnestly concerned to have kept up in his Church. It breaks Peace; and, like a Canker, eats out the heart of Charity, which ought to be the very Badge of his Disciples. It turns Devotion, into Contentiousness; and Humility and the Love of our Brethren, into Pride and Self-pleasing, and a studiousness by all ways to maintain what we have once done ill, and bear up our own Reputation; into bitter Zeal, and angry Passions, and a deplorable train of other Wickednesses. And therefore if all the Guilt of Schism supervenes, to that of the foresaid immoralities in any Case, how broad is the Net spread there for destruction? How many there, are like to be drawn into the snare; and how loud will the Blood of those Souls cry, who are caught therein?

Methinks, this must needs be enough, to shew Men the infinite Weight and Consequence of these Debates, and to cure all indifference, and unconcernedness about them, on such occasions. If they are careless what becomes of their Souls, and care only or chiefly for worldly interests; all these things, indeed, will easily be slighted and over-look'd, when they oppose the Clamours of Flesh and Blood. But Men, who would pretend Religion, or secure their Eternal Happiness in the world to come, must needs see how deeply, and closely these Matters affect them, and how infinitely it concerns them, not to go wrong, or to be taken therein. And 'tis only to Men so disposed, that Discourses of this Nature are like to do any good. To such therefore this is tendered with a sincere and charitable intent, of ministering to give them right Notions and Apprehensions of these Matters, and of serving them in the way of their everlasting Concerns. I humbly request of them, for their own sakes, that they would fully resolve to set up God, and not this World, in these Matters. And if they will seek Truth sincerely, and consider and examine what they read impartially; then let them judge of all, and apply what is here said, for the determination of their own minds, and for making such Judgment of Practices on such unhappy Differences, as they see Cause.

ERRATA.

The principal places which the Reader is desired to Amend, are these.

Part 1. page 2. line 7. put a , after excellency. p. 3. l. 18. r. *united to the Anti-*
p. 4. l. 16. put a: after persons. p. 26. l. 14. r. *circumstantiate, which give.* p. 27.
r. *irruption.* p. 51. l. 29. r. *but so put.* p. 55. l. 32. & ib. l. 33. & p. 56. l. 7. for
r. *Cession.*

Part 2. p. 9. l. 2. marg. after Can. 1. add, & Can. 36. p. 16. l. 7. at Ecclesiastica
marg. add † *Al.* 25. 10, 11. p. 20. l. 15. r. *affect.* p. 36. l. 33. r. *that they are.* p. 37.
r. *discharges.*

Part 3. p. 8. l. 21. r. *breaking it into.* p. 37. l. 36. r. *true there.* p. 46. l. 28. marg.
in Eph. p. 51. l. 7. r. *Diocesses.* ib. l. ult. marg. for 37. r. 17. p. 58. l. 19. marg. for
r. *cb.* 6. p. 64. l. ult. r. *with him.* p. 83. at the bottom, for 265. r. 365. from p. 84.
paged wrong to p. 93. p. 78. (should be 86.) l. 1. r. *Euaristus.* p. 83. (should be
l. 25. r. *we may do.* p. 84. (should be 92.) l. 4. r. *not tye the.*